# Memoires of Anthony of Morus Mr. DES-ECOTAIS:

*Formerly ſtiled in the Church of* Rome

The moſt Venerable FATHER

*CASSIANUS of PARIS*,

Prieſt and Preacher of the Order of the *Capucins*.

*OR THE*

MOTIVES of his CONVERSION.

Divided into Two Parts.

I. *That the Doctrin of the now* Roman *Church is not grounded neither upon the Holy Scripture; neither upon the belief of the Primitive Church, or the Authority of the Holy Fathers. Which is more particularly and more evidently verified in the examination of the Belief of* Rome *concerning the* Euchariſt.

II. *That the Church of* Rome *is not the true Church; that is doth not enjoy, as abſolutely requiſite, out-ſhutting all other Churches, neither the* Antiquity *of the Belief, neither the* multitude *of the People, neither the true and lawful* Succeſſion *of the Biſhops; That the Authority thereof is not infallible; and that it is full of Errors and Corruptions.*

*LONDON*:

Printed by *W. Godbid*, and are to be Sold by *Moſes Pitt*, at the *Angel* over-againſt the little North Door of St. *Paul's* Church, 1672.

To the Right Honourable

AND

Right Reverend Father in God

# *HENRY*,

Lord Bishop of LONDON:

*Dean of His Majesties Chappel*,

AND ONE

*Of His most Honourable Privy Council.*

My Lord,

'*Tis not of to day, that those, who leave the party of Error, to embrace Truth, find themselves exposed to the Persecution of the World; And it is not of to day neither, that they have need of powerful Protectors, to defend them against Injustice.*



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*Your Lordship knows, that St.* Paul *had no sooner the title and the quality of a Man newly Converted, but presently he saw himself Forsaken and Persecuted of all the Earth. He doth but lose his labour, in alledging to the Jews the Motives of his Conversion, in Disputing against them, in Confounding them; the Jews are not yet for all that, less mad, or less furious against him. These wicked men do still imagine, that the Motives, which have obliged* Paul *to leave the Religion of his Fathers, for to embrace the Purity of the Gospel, are no others but the Inconstancy of his mind, or the desire of Novelty: And in that perswasion, they look upon him as a Runaway, and an Apostata; they lay wait for him; they frame Plots and Conspiracies to kill him; and think that they cannot render to God Almighty a service more Religious, than to bind themselves with a solemn Vow, saying;* That they would neither eat nor drink till they had killed *Paul.*

*Act.* 9. — *Act.* 9. *v.* 22. — *Act.* 9. *v.* 23, 24. — *Act.* 23. *v.* 12. 14. — *Act.* 9. *v.* 25.

*St.* Paul *is obliged to run away; he must go out of* Damascus *over the Walls, to avoid the fury of his Enemies; he must retire to* Jerusalem, *that he might be more safe; and there St.* Paul, *though a*

*Chosen*

*Chosen Vessel, has the trouble to see, that the very Disciples shun his society, that they are all afraid of him, and that they will not trust him, because that they are suspitious, least his Conversion should be counterfeited, imperfect, and dissimulated. And for that reason, he must have recourse unto one of the Apostles, to be his Protector, to present him to the Disciples, and declare unto them after how marvellous a manner, God had been pleased to accomplish his Conversion.* Vers. 26. Vers. 27.

*This was the condition wherein St.* Paul *was reduced, after his Conversion; and it is also, my Lord, the very same condition, in which a man newly Converted, is reduced now in our Age.*

*On the one side, those whose party he doth forsake, become his most bitter and most irreconcilable enemies, they threaten him with nothing less than his entire destruction and ruin; and were not their vows and pernicious designs restrained by the severity of Laws, we should see presently the Tragical consequences of their indiscreet and Passionate Zeal.*

*On the other side, a great number of those, who do profess the Purity of the Gospel, do not trust him, they avoid him,*

*they*

*they are affraid of him, for the same reasons for which the Disciples were affraid of* Paul; *they are affraid, least he should not be truly and throughly Converted; they are affraid, least his Conversion should be interressed and imperfect, or at least they are affraid that it should not be everlasting, and least after having stayed some while amongst them, he should return to his Errors, and become once more the Persecutor of the Gospel and of the Truth.*

*In this condition, what will become a man newly Converted? For those, whose Errors he has forsaken, and who do persecute him without Mercy or Charity, he doth direct his Prayers to the Everlasting God, for their Conversion, in the very time when he is the most unmercifully persecuted by them; he lifts up his hands to Heaven continually, to acknowledge, that the sins, which he has committed, are the only causes, which draw upon his head all these Persecutions. But for those, with whom he doth profess the same Faith, he has need, as well as St.* Paul, *of a powerful Protector, to be his advocate, to speak in his favour, and make known to all the People, that his Conver-*

*sion*

*sion is not an effect of Interest, of Inconstancy, or of Necessity; but that it is the work of God, and an Effect of his Mercies.*

*Though, by the Grace of God, it is almost three years, since I professed the Purity of the Gospel, yet I may for several reasons be accounted in the number of those who are newly Converted; and in that condition, I find my self reduced to the same fortune, to fall into the hatred and detestation of those, whose Errors I have forsaken, and to find in a great many Protestants coldness and repugnancy, when they shall know that I have formerly professed Error, and Persecuted those, who embraced the Purity of the Gospel.*

*I am not so ignorant, how far the Zeal and the Passion of Men reach in matters of Religion, as not to excuse my Enemies; I forgive them with all my heart, and I pray God, that he will be pleased to enlighten them, and give them the knowledge of his Truth.*

*I am not so unjust neither, as to condemn the Prudence of the Protestants: I acknowledge that they have reason to mistrust me, since that others have de-*

*deceived them; and, as I have not the vanity to think my ſelf more perfect than St.* Paul, *ſo do not I think them more guilty than all the Diſciples, and all the Saints, who dwelt at* Jeruſalem, *who miſtruſted this Apoſtle, and were afraid leaſt his Converſion ſhould not be ſincere.*

*It is in this condition, that I acknowledge that I have need of a powerful Protection, and it is to crave yours, my Lord, that I come with this humble Dedication.*

*The Diſciples were ſatisfied, when one of the Apoſtles preſented them* Paul, *and told them the Wonders which Grace did work in his Converſion: have not I all the reaſons in the World to think that all thoſe who do profeſs the Purity of the Goſpel, will be ſatisfied alſo, and that they will conſider me as a true ſon of the Church, as ſoon as they will hear that the motives of my Converſion appear in publick under your Lordſhips Protection?*

*He who preſented St.* Paul *to the Faithful, was an Apoſtle, who peculiarly rejoyced in the Increaſing of the Kingdom of Chriſt; he was * filled with Heavenly ſatisfaction, when he ſaw the*

Gal. II. 23.

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*And have not I reaſon to hope, that the true Proteſtants will conſider me as a man truly Converted, when they ſhall ſee, that it is you, My Lord, who receive me into the Church; You, to whom God Almighty has granted a peculiar Gift of* Diſcerning of Spirits. *You, who have no greater joy in the World, than to ſee the Divine Operations of Grace, in the hearts of thoſe, who lived formerly in Errors. You, who take ſo much care of thoſe, that are newly Converted; who maintain ſo openly their intereſts, who take your delight in bringing them up, in keeping them, as young Plants wherewith God is pleaſed to adorn his Church,*

*notwithſtanding all the enemies of the Propagation of the Goſpel. You, whoſe Integrity ſtops the mouths even of all thoſe, who (being the Enemies of the Church of Chriſt) are become your Enemies. You, in fine, My Lord, whoſe Zeal and Faith appear every day ſo generouſly, when there is ſomething that concerns the Intereſts of God, the Glory of Chriſt, and the Purity of his Holy Word. Have not I reaſon, ſaid I, to think that all the Faithful will not doubt of the ſincerity of my conduct, as ſoon as they ſhall know, that it is You, My Lord, who receive me into the Church, and that you have been pleaſed to receive me likewiſe into your Protection.*

Your moſt Humble,

and moſt Obedient Servant,

*Lewis Des-écotais.*

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§ 2. The Reaſons which I thought upon in my mind, to defer my Converſion. *p.* 96.

§ 4. God through his Mercies makes me underſtand how great a Sin it is to withſtand the Holy Ghoſt, and ſo made an end of my Converſion, bringing me to forſake generouſly the Communion of *Rome*. *p.* 101.

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# MEMOIRES.

## INTRODUCTION.

### § 1. *The Reasons wherefore I have been engaged to write these* Memoirs.

I Do consider my self as a publick Sinner, since I did profess in the *Roman* Church a Doctrin contrary to the Gospel: I look upon the life that I led there, as an express Apostasie from the true Faith: And I look upon all the Errors which I Taught, as so many publick and scandalous Heresies; But after I have considered my self as a scandalous Heretick, I consider also, that I made against all my Heresies a solemn Recantation. After I have looked upon my self as one that was naturally engaged to be an *Apostata* from the Gospel, I consider I have been raised up from that Apostasie

by the profeſſion that I made two Years ſince, of the purity of the Goſpel. In a Word, after I have conſidered my ſelf as a publick Sinner, engaged by my Profeſſion to ſeduce the People, and to darken the Light of the Goſpel, in deceiving thoſe whom I was to Teach, I do conſider my ſelf as a publick Penitent, who having been two Years in the firſt degree of Penitence in the Order of Hearers (as it was ordained by the Holy Canons (a) of the Primitive Church) comes to preſent himſelf to my Lords the Biſhops, beſeeching them to receive him into the Church, that he might by the Steps, which are marked in the ſame Canons, get up into the ſtate of Light and Faith, at which he was to aim after his Baptiſm, and from which his Errors drove him far away. And whereas I regard the Biſhops as my natural Superiours, and as ſo many Judges appointed to declare unto me the Will of God; I find my ſelf obliged to give them an account of my conduct, and to tell them plainly the means which God has uſed to bring me to the Truth of his holy Word. This is the firſt Reaſon which obliged me to write. Ano-

(a) *Concil Nicen. can.* 11. *St.* Baſil *Epiſt. ad Amph. cap.* 26.

Another Reaſon is, that I do conſider my ſelf as a Man taken out of a great Captivity, and delivered out of a very dark Priſon. When God had delivered St. *Peter* out of Priſon by the means of an Angel, whom he ſent to him, the Scripture makes me underſtand, that the Faithful compaſſed him round about to hear him: to whom St. *Peter* (a) rehearſed the marvellous means which God had uſed to deliver him out of Captivity. I do not Queſtion, but that the godly People, zealous for the Honour of God, for the Purity of his Goſpel, and for the Salvation of all Men, as ſoon as they hear ſay that God has been pleaſed to deliver one of their Brethren out of the Captivity of the Devil, out of the Priſon of the Pope, will come preſently to meet him, to enquire the means which God hath uſed in bringing him out of ſo great a Captivity.

(a) *Act.* 12.17.



Ah! tell us a little, ſaith that People holily curious, which were the motives of your Converſion? Was it not a very great trouble to you to part from all the Friends you had, to forſake all your Acquaintance, to come to live

in a Foreign Country? I think the common People under the Pope's Dominion live without any knowledge of the word of God: Ah! that his Divine Majesty would be pleased to lighten them with his marvellous Truths. I make no Question, but that all the learned Men, and all the Priests who enjoy the liberty of Reading the Scripture, may take a perfect notice of the Errors of *Rome*; ah! that God would be pleased to inspire them with the Zeal of their Salvation, and to turn away their hearts out of Error as he did yours. Ah! how many thanks are you to give to God Almighty, that he has drawn you out of the Tyranny where you were born: But we should be very glad to hear the particularities of your Conversion. And it is to rehearse them, that I undertook this Discourse, to engage you to joyn your Thanksgivings to mine, for to thank Him, to praise Him, and to glorifie Him, admiring the Greatness of his Goodness, and the Wonders he doth work in the Souls of those whom he has chosen.

§ 2. *The Converſion of a Man who did live in the Errors of the Roman Church, is a very great Miracle.*

SAint *Peter*'s Chains broken by themſelves, many Blind men recovering their Eyes, many Sick bodies healed, many Dead rais'd up again, theſe are very great Miracles, and marvellous Deeds of the Higheſt's Mighty Hand: But the Divine alterations which Grace works in our Souls are a great deal more marvellous, more worthy of God's Majeſty, better becoming his Almightineſs.

The Man whom the Finger of God has touched, to work the Miracle of his Converſion, doth not know himſelf any more, ſo conſiderable is that change: he feels his Soul entirely perſwaded of certain Truths which God has revealed, which he regarded heretofore as ſo many lies; and he finds himſelf delivered from a multitude of errors, which he worſhipped as the Truth it ſelf. Peradventure you would have ſuppoſed that the prejudications of Error, which he found in his mind from his

his Child-hood, might be like ſo many petty Tyrants and young Devils, who perplex him, who vex him, who trouble the quietneſs of his Conſcience, and raiſe up in him dimneſs and darkneſs, ſtealing from his Eyes the very light of Truth: You are miſtaken, Grace gives him ſtrength to diſſipate the evil Spirits and to withſtand Error: He doth enjoy the light of the Goſpel with a peace and quietneſs which cannot be expreſſed; and as the dawning of the Day which comes firſt after Night is received by all Creatures with more pleaſant and more delightful wellcome than the very Light of Noon, ſo, I dare ſay, there happens ſometimes the ſame thing in the ſtate of Grace. A Soul newly lightened, enjoys ſometimes the Light with more pleaſure and ſweetneſs, than do thoſe who have been all their life long in the broad day-light of the Goſpel. That a man ſhould live in ſuch a Tranquillity of Conſcience as the Saints themſelves enjoy in Heaven: That he ſhould find pleaſure and ſweetneſs in being perſwaded of a Truth which he lookt upon before as an Hereſie, and did not think of without Horror;

Horrour; it is a prodigious work of the Higheſt, it is Almighty Gods mighty hand.

A *Chriſtian*, who has proſtituted himſelf to all his Paſſions, who has dived into all kinds of Vices and Deboachments, who has tranſgreſſed all the Commandements of God, when Grace touches and Converts him, it is a great Miracle; yet that man who proſtituted himſelf to all kinds of Vices, did never conceive any horrour againſt thoſe who follow Virtue: He did conſider Virtue as a very hard thing, but not as an Abomination; and in the very ſame time wherein he broke all the Commandements, he thought not that it was a great ſin to keep them: He did not look upon thoſe who obſerved them, as ſo many Monſters, as ſo many Franticks, as a People, who deſerving the malediction of God, and the execration of Men, ought to be exterminated out of the World with Sword and Fire. But a Man who did live in the errors of *Rome*, before God had lightned him by his Grace, he looked upon the Reformed Church as a Church full of Abomination; he never

ſpoke

ſpoke of thoſe who follow that Church but with Imprecation and Curſing; he never read any propoſition of their Doctrin, but preſently he added an *Anathema*, and damned them unto the pit of Hell; he had rather have the converſation of Devils, than that of a Proteſtant: In a word, all the Invectives, Raylings, Imprecations, Maledictions, Anathematizations he could heap up, were to be poured out upon thoſe who do profeſs the purity of the Goſpel.

When after all thoſe Repugnancies, and Eſtrangements which ſeemed to be an obſtacle to Truth, you ſee a Man mollified, opening his Eyes to the Grace of God, changing his Diſpoſitions, his Notions, his Thoughts and all his Manners; Is not that a prodigie of Grace? Have I not reaſon to ſay that this Miracle is not only greater than that whereby God gives again Eyes to the Blind, Life to the Dead; but even a great deal more marvellous than that which Grace works in the Converſion of the greateſt Sinners?

### § 3. *After what manner the Spirit of God made me understand my Errors.*

THE Lord our God doth not always ſhew altogether at once the effects of his mighty Power, nor doth he work always after the ſame manner in all the Converſions of Sinners: He ſpeaks ſometimes with a thundering Voice, which altogether at once beats down, dazles, and converts a Sinner: And it was with ſuch a Voice he ſpoke to (*a*) St. *Paul*, when in a minute of time he turned him from the moſt furious Enemy of the Goſpel into a very Zealous Preacher of the ſame Goſpel. Other times he begins to ſpeak to a Sinner ſoftly, and a great way off; He prepares him, he prevents him, and he puts him in the Diſpoſitions he judges fit for his Converſion. It is after this manner he converted the (*b*) Eunuch of great Authority under *Candace* Queen of the *Æthiopians*; he doth not overturn him out of his Chariot, he doth not caſt him to the ground to Convert him ſuddenly, as he did afterwards St. *Paul*; but he diſpoſes him by the

(*a*) Act. 9.

(*b*) Act. 8.

reading of the Scripture to receive the light of the Gospel. And it is after this manner the Lord has been pleased to draw me out of the Errors of *Rome*, and to bring me through his great Mercies, to profess here freely the purity of his Holy Word.

This is that which I intend to rehearse in all this Discourse; in the First Part whereof I will recite how I understood that the Doctrin of the now *Roman* Church is grounded neither upon the Authority of the Holy Scriptures, nor upon the belief of the Primitive Church, nor the Authority of the Holy Fathers. And in the Second Part, how I understood that the Church of *Rome* is not the True Church; that its Authority is not Infallible; and that it is full of Corruptions and Errors.

# FIRST PART.

## The Doctrin of the *Roman* Church is grounded neither upon the Scripture, nor upon the belief of the Primitive Church, nor the Authority of the Holy Fathers.

### CHAP. I.

### How I understood the Doctrin of the *Roman* Church to be not grounded upon the Scripture.

§. I. *The Reading of the Scripture disposed me before-hand to acknowledge the Errors of* Rome.

BEing in the Ecclesiastical Orders of the Church of *Rome*, I thought my self engaged upon pain of a mortal Sin, to recite every day the 119th *Psalm*;

Ch. 1. §. 1. wherefore I did read it every day with as much application as I could: The obligation to recite it ſo often, did never make me to loath; and though I were weary oftentimes to Read, or to hear Read, I do not know how many fabulous Stories, which are to be found in the *Roman* Breviary, ſeveral thwart applications of the Scripture; ſeveral Oriſons and Litanies, wherein they Pray to all the Saints one after another, to obtain of them the things which we are to hope only from God Almighty; yet I was never loath to hear the Scripture, eſpecially this Pſalm, whereunto I had ſome moſt peculiar Attractions: I went to Church with joy; I opened my Breviary with pleaſure to Read that Pſalm, and I diſcovered therein every day ſome new glimps of Light, which inticed me to have a great deal of Eſteem for the Word of God.

*Pſalm* 119. It is in that Pſalm I learned that the Word of God is an excellent remedy to (*a*) v. 9. Cure all the Diſeaſes of our Souls (*a*) by drawing them out of their Deboachments, and a miraculous Preſervative (*b*) v. 11. (*b*) to keep them from falling again into Sin: Therein I learned that an infal-

infallible mark to be sure whether a man fears God, or no, is to know whether he be glad (*a*) to see and frequent those, who *put all their trust in his Holy Word*: Therein I learned, that a very good way to become (*b*) *Wiser than all our Enemies*, to have *more* **understanding than all our Teachers*, to be *Wiser than the Ancients*, is to love the Scriptures, so that our Study be in them all the day long. Therein I learned, that the Word of God is an Holy Contract full of a great many very obliging Promises, wherein the Lord has been pleased to agree with men, (*c*) *to comfort them in their afflictions*; (*d*) *to strengthen them in their troubles*; *to fulfil them* (*e*) *with his loving Mercies*; *to save them*; (*f*) *to deal well with them*, (*g*) to take them in his Protection; *and to deliver them.* Therein I learned, that the Saints are to love the Word of God, (*h*) *above all Silver and Gold in the World*; that (*i*) *it is their Meditations all the day long*: That the cause of their grief and trouble, is to see that their Enemies, which are no others than the Enemies of God (*k*) *have forgotten his Holy Words*, despised them, and ba-

(*a*) ו. 74

(*b*) מ. 98. *99. *100.

(*c*) נ. 50. ב. 82.

(*d*) ק. 28. ג. 107

(*e*) ו. 41. ח. 58.

(*f*) ב. 81.

(*g*) ט. 65.

(*h*) ר. 154. ח. 170.

(*i*) ט. 72. ע. 127.

(*k*) מ. 97. ק. 148.

Ch. 1. §. 1.

banished them out of their hearts; therein I learned that the Word of *God* (a) *is sweeter than any thing*; that it is (b) a *LAMP unto our Feet, and a LIGHT unto our Path*; that (c) *the entrance of the word of God gives LIGHT*, that it *gives understanding unto the simple*; that this holy Word is (d) *very Pure*, that it is (e) *true from the beginning*, and that it (f) *endureth for ever*.

(a) צ. 139. ר. 158.
(b) ם. 103.
(c) נ. 105.
(d) פ. 130.
(e) צ. 140.
(f) ר. 160.

These Holy thoughts of a Prophet full of the Holy Ghost, presented themselves every day unto my eyes with some new inticements, and made me conceive so high an esteem of the word of God, that I fully resolved to make the Holy Writings my peculiar Study.

I read first many times that Translation of the Bible, which is called the *Vulgar Translation*; then having obtained the permission of Reading the Scripture in a Vulgar Tongue; knowing that ones own Tongue prints in his mind more pure and more lively Notions; I read the Translation of the Bible by the Doctors of *Louvain*: But whereas I heard say every day by those I conversed withal, that the Bible was

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a Book full of Darkneſs; that the Tranſlations thereof had been corrupted by the Hereticks: I read the New Teſtament in the Tongue in which every body confeſſes it has been firſt written; and as for the Old Teſtament, the places, which they ſay have been corrupted by thoſe of the Reformed Church, I conferred with the Tranſlation of the Seventy Interpreters, which I thought free from Corruption, ſince it was done about 272 Years afore the *Birth of our Lord Jeſus Chriſt.* Ch. 1. §. 1.

Good God! how marvellous are the means thou art pleaſed to uſe to act thy Miracles! would ſome body had told me at that time; Oh you are plunged in many Errors, and all that Study of the Scripture to which you give your ſelf with ſo great an application, it is the work of God, who begins to pluck you from the Errors of *Rome*: Alas! I ſhould have been amazed very much: Yet for all that, it is very true; for, if I had been altogether Ignorant of the Original Tongues of the Scripture, I ſhould have had ſome Reaſon, or at leaſt ſome pretence to miſtruſt,

Ch. 1. §. 2.

ſtruſt, that the places of the Scripture which are directly contrary to the Doctrine of the Church of *Rome*, had not been Tranſlated according to the Originals, or that the Interpreters had changed the ſenſe and the ſignification of them, as it is cried out ſo often by thoſe of the *Roman* Church.

§ 2. *The Errors of the* Roman *Church, whereof I was perſwaded, made me find in the Scriptures many difficulties, many inſufficiencies, and many contradictions.*

*Difficulties of the Scripture.*

THe reading of the Scripture raiſed in my mind many difficulties; not that the Scripture is dark in it ſelf; but becauſe I had my underſtanding full of the Errors of *Rome*, and I did endevour to find thoſe Errors in the Scripture, in the places from whence the *Roman* Writers are wont to draw them. This place of (*a*) St. *Matthew*: *Thou art* Peter, *and upon this Rock I will Build my Church, and the Gates of Hell ſhall not prevail againſt it*, &c. That of (*b*) St. *Luke*: *I have prayed for thee*

(a) *Matth.* 16. 18.

(b) *Luke* 22. 32.

*thee that thy Faith fail not*; and that (*a*) of St. *John*, *Feed my Sheep*, &c. If all these Words do signifie nothing but what every body conceives by the natural notions which they do picture in our Soul, these Words are very easie; but if they do signifie, that the Pope is the true *Successor of St.* Peter, the *Vicar of Christ*, the *High-Priest*, the *Head*, the *Bridegroom*, and the *Foundation* of the *Church*, as he is stiled (*b*) by *Bellarmin*; if they do signifie that the Pope is *Infallible*, that he has the *power to make new Articles of Faith*; (*c*) as *Thomas Aquinas* doth hold: If those places of Scripture signifie all these Propositions, they are very dark, we must confess, it is a very hard matter to follow these Consequences, since they are contrary even to common Sence.

Ch. 1. §. 2.

(*a*) *John* 21. 16.

(*b*) *De Pontif. Roman. lib.* 2. *cap.* 31.

(*c*) 2. 2. *q.* 1. *art.* 10.

That place of St. *Paul*, (*d*) *This is my Body*: If these Words are to be expounded after the same manner that those other words of the same St. *Paul* in the same Epistle, in the next Chapter; (*e*) *Ye are the Body of Christ*: this place is very easie; but if these words signifie, that the substance of Bread in the Holy Sacrament is transubstantiated into *Jesus Christ*

(*d*) 1 *Corinth.* 11. 24.

(*e*) 1 *Corinth.* 12. 27.

Ch. 1. §. 2.

*Christ* his own Fleſh, into his own ſubſtance, as it is written (a) in the *Councel of Trent*; that place is very obſcure, there is not in all the Scripture ſuch another: And if we are to give to all the Texts of Scripture which are alike to that, ſo rough an explication, to underſtand them after the ſame manner, the Council of *Trent* underſtands that of St. *Paul*; we muſt needs ſay, that all the ſubſtance of Chriſt is Tranſubſtantiated into the *ſubſtance of a* (b) *door*; that Chriſt is truly and really a (c) *Lamb*; that the ſpiritual Rock which followed the Children of *Iſrael* in the Wilderneſs had but the *appearances*, the *colour*, the *hardneſs*, the *reſemblance* of a Rock, but truly and really it was Tranſubſtantiated into *the Body*, *into the Blood*, *into the Soul*, and *the Divinity of Chriſt*, becauſe the Scripture ſaith, (d) *That Rock was Chriſt.* And how horrid an abſurdity would it be to draw ſuch conſequences? Ah, we muſt confeſs the Scripture is very difficult, if we are to receive ſuch Interpretations.

(a) *Seſſ.* 13. *cap* 4. *can.* 2.

(b) *Joh.* 10. 7.

(c) *Joh.* 1. 29.

(d) 1 *Cor.* 10. 4.

*Inſufficiencies of the Scripture.*

Beſides, that I did find in the Scripture many Inſufficiencies: I thought it was an Article of Faith to believe that

that the *Roman* Church is the true Church which Christ has established, and in all the Scripture I did find nothing of it: I knew it was an Article of the Faith of *Rome*, to believe that it is an *Holy thing; godly, acceptable to the Lord, and profitable to Men* (a) *To call upon the names of the Saints*; (b) *To Worship their Images, Bones and Reliques*, according as it is decreed in the Council of *Trent*: And I did not find in all the Scripture any Prayers directed to the *Saints* after their Death; I did not find in all the *Acts of the Apostles*, nor any where else, that the first *Christians* had any Images in whose presence they said their Prayers, neither do we read they had any *Caskets* or *Shrines*, wherein *Reliques* were kept to bring them abroad in solemn *Processions*, to set them in the middle of their Churches, and to *Worship* them there.

(a) *Sess.* 25.

(b) *Sess.* 25. *decr.* 2.

Wherefore I said sometimes to my self: Alas! If We keep the same Faith as the first *Christians*; why do We the things which the first *Christians* never did? Why do We call upon the names of Saints? Why do We Worship their Images and Bones? I found not in all

Ch. 1. §. 2.

the Scripture, Indulgencies, or Purgatory; in short, I thought my self obliged to believe several Articles of Faith of which there is no mention in the Scripture. That made me think that the Scripture was an insufficient Book, and that every thing which is necessary to believe for our Salvation, is not contained in it. But I did not perceive my errors, nor the falshood of my discoursing, and that whereas I did conclude, that the Scripture was insufficient, because I did not find in it all those Articles, I should rather, and more rightly conclude, that all those Doctrines are not Articles of Faith, since they are not to be found in the Word of God.

*Contradictions of the Scripture.*

These first glimpses of Truth made a mighty Impression in my Mind, though under pretences of Doubts, Difficulties, and Insufficiencies, to which were added even many contradictions which I found in the Places of the Scripture, whereby the Doctrine of the Church of *Rome* is utterly subverted; in that place of (a) St. *Paul* to *Timothy*: *Now the Spirit speaketh expresly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits,*

(a) 1 *Tim.* 4.

*Spirits and Doctrines of Devils, speaking Lyes in Hypocrisie, having their Consciences seared with a hot Iron; forbidding to Marry, and commanding to abstain from Meats, which God has created to be received with Thanksgivings.* You would say that the Apostle did see by the Spirit the Errors of the *Roman* Church, which he condemns before-hand as Doctrines of Devils: Who doth not understand that these words do utterly destroy the Doctrine of the Popes, in the Decree of *Gracian* (a) (wherein the Marriage of Church-men is stiled a *defiling* and a *Sacriledge*)? Do utterly destroy the Commandements of the *Roman* Church, wherein it is commanded to abstain from Meats, *upon the pain of a Mortal Sin?* These Words of (b) St. *Paul* to the *Corinthians*, *The* BREAD *which we break is it not the Communion of the Body of Christ? We are all partakers of that one* BREAD, and in the next Chapter, (c) *As often as you Eat that* BREAD, &c. *Let a man examin himself, and so let him Eat of that* BREAD. All these Testimonies of the Holy Ghost were a mighty weight to incline me to believe that the Holy Sacrament was

(a) *Distinct.* 82. *can. Propos. & can. Plurimos.*

(b) 1 *Cor.* 10. 16. & 17.

(c) 1 *Cor.* 11. v. 26, 27, 28.

Ch. 1. §. 3. was the Bread which is broken: But at last Error did come again to extinguish this sparkle of Light, which began to shine in my Soul; and whereas it is the belief of *Rome*, which is to be ruled, modified and accommodated to the Truth of the Word of God, I did perswade my self, that these places of the Scripture were to be ruled, modified, and accommodated to the belief of *Rome*, and so I was obliged to look upon all those Words of Scripture as so many Contradictions.

### §. 3. *Circumstances which did contribute to hasten my Conversion.*

IN that condition I found my self divided betwixt Error and Truth, betwixt the Word of God and the Belief of the Church of *Rome*: But Error brought forth some pretences to persist stubbornly; May be, said I, the reason wherefore I come to so many Difficulties, Insufficiencies, and Contradictions in the Scripture, is because I have not read what the Theologians write concerning such Questions; may be

be the Study of Divinity will make plain all these Difficulties, supply all these Insufficiencies, and reconcile all these Contradictions.

So I was like to that blind Man, whom Christ put his hand upon, (*a*) he did see truly, but yet he was not able to distinguish Men from Trees; the Word of God had restored my Eyes, but they were but weak, and subject to a great many dimnesses; it was need to have some time to strengthen me in the Truth, which I had but a glimpse of, and to take away the Ignorance of Divinity, under the pretences of which the Devil would cloak the Word of God.

(a) *Mar.* 8.24.

Therefore the Divine Providence, that took care for my Conduct, dispos'd all things to hasten my Conversion, it brought to pass several incidents which the Profane would call *chance*, but the Saints stile *The hand of the Lord.* First I was destinated for the study of Divinity four years before all my Companions; let the Flatterers and Profane say what they please, those who judge holily of things that come to pass, understand very well that the design

Ch. 1. §. 3. design of the Lord in that, was no other but to take away as ſoon as it could be, the fair Pretences, wherewith Error would have effuſcated Truth. Secondly, the Lord permitted I ſhould come to an able man, learned in Divinity, both *Scholaſtical* and *Poſitive*, perfect in *Right Canon*, which is the Decrees of Fathers, Councils, and Popes; in a word, a man who was marvellous in Study of Controverſies, and in every thing which can contribute to make an abſolute Divine: But He permitted alſo that there might be in ſo excellent a man, the fair Dealing and the Sincerity of a Child; that was the reaſon that ſome Years after, when he had known the Truth of God, and the Errors of *Rome*, becauſe he knew not how to diſguiſe Truth, he publiſhed it every where, he could not forbear to ſay, that Indulgences, Purgatory, and the Obligations of Believing the Articles of Faith of the Pope, and of keeping his Commandements *upon pain of a mortal Sin*, where ſo many crafty Tricks of *Rome* to get Money: He could not forbear to tell every Body the Myſteries, the Factions, the Im-

Impoſtures of the moſt part of thoſe laſt Councils, which are accounted General and Oecumenical by the Church of *Rome*; he defended generouſly all the Truths which we profeſs in the Church of *England*, wherefore he drew upon himſelf all the Perſecutions he ſuffered for Truth, ſo that afterward he died a *Martyr* for the Goſpel by the ſeverity of the Laws of *Rome*. Ch. 1. §. 3.

Oh! had he been in the time that I converſed with him as much lightned as he has been ſince, he had ſaved me many troubles and perplexities; he had doubtleſs delivered me out of that Suſpenſion of Spirit whereunto I was reduced by the ſubtilty of his Anſwers, and the height of his Reſolutions: But in that time the Lord did but begin his Converſion as well as mine, and lighten us both by degrees, yet with theſe two differences: Firſt, the Lord deſtinated him to ſuffer all kinds of Perſecutions, to make him a Witneſs of his Holy Word, a Martyr of the Goſpel; and he has not yet judged me worthy of Perſecutions, nor of Martyrdom. Secondly, he would have

Ch. 1. §. 4.

him raised up to the number of those great Saints whom the World afflicts and torments; *(a) Of whom the world is not worthy:* Therefore the Lord ravished betimes that innocent Soul in the liveliness of his Years, and speedily was he taken away, *(b)* as saith *Solomon*, *Lest Wickedness should alter his Understanding, or deceit beguile his Soul:* Whereas the Divine Justice has looked upon me as a grievous Offendor, who am suffered to live, that I might Mourn and Weep longer for my Sins.

(a) *Heb.* 11. 38.

(b) *Wisd.* 4. 11.

### §. 4. *The Conclusion of this Chapter. How I came to know that the Articles of faith of* Rome, *cannot be proved by Scripture.*

IT was under the Conduct of that learned and holy Man, that I began to give my self to the Study of Divinity: I read what Authors do write concerning those Questions; but specially and more exactly concerning the Questions which are controverted, which are for the most part the Doctrines the Church of *Rome* hath received

ceived out of pride and covetousness without any ground in the Scripture. I found in those Questions several difficulties; I came to propound them to my Master: there is, said he, what *Bellarmin* Answers; there is for this matter the Exposition of Cardinal du *Perron*; there is what *Bonaventure*; what *Thomas Aquinas*; what *Scotus*; what *Suarez*; what *Valentia*; what *Boivin*; what *Herincx*; what others say touching that difficulty: But when I asked him, Tell me, I beseech you, freely, what do you think? He Answered me almost to every one of those Questions. To tell you the truth, said he, the Doctrin of Purgatory, of Indulgences, of Worshiping Images and Reliques, the Doctrin of Transubstantiation, *&c.* I do not find all these Doctrins very evident in the Scripture; I do not see neither how they can be drawn very directly out of those places of the Bible, the Authors of *Rome* are wont to produce, to prove them by; I give them you, said he, only to alledge to those who would have a place of the Bible be brought forth in every matter, to have some pretence to say

Ch. 1. §. 4. (seasonably or unseasonably) the Scripture speaks of that Matter, and to content the Hereticks: But to speak plainly, I do sincerely confess it is not the Scripture which obliges or perswades me to believe all those Articles, but the true and the only reason why I do hold them, is, because the Church teaches them so.

There are, said I in my self, at once a great many difficulties abridged; it is a great deal more just and more reasonable to deal after this manner, than to consume all our brain, to find in the Scripture, with great pains of false discoursing, what the Holy Ghost had never intention to teach therein: Let us acknowledge then freely, that all the Articles of the Faith of *Rome* are not in the Scripture, nor grounded upon any thing else, but upon the Authority of the Church: After that, all these difficulties may be very easily resolved: All the business will be but to know whether or no I am obliged to believe as an Article of Faith, what the *Roman* Church teaches without any ground from the Scripture.

This was the pass to which I was reduced,

duced, to this I thought all the Theologie of *Rome* was to be reduced: I did but loose my labour in consulting other Professors of Divinity, in Conferring with those Friends of mine who were, some Bachelors, some Licentiates, some Doctors of *Sarbon*, and Curates of some chief Parishes in *Paris*: They spoke but Gibbrish, or some Latin words contrary to the good common Sence and Reason, when they would have grounded the Doctrin of the Church of *Rome* upon the Scriptures; and they never spake with reason; but when at last they reduced themselves, as to a Principle, to the infallible definitive and final Judgement of the said Church in such matters. Ch. 1. §. 4.

CHAP.

## CHAP. II.

*How I understood the Articles of Faith of the* Roman *Church not to be grounded on the belief of the Primitive Church, neither on the Authority of the Holy Fathers.*

### INTRODUCTION.

*The Reading of the Books concerning* the Perpetuity of Faith *in the Eucharist, was an occasion to me to examin in particular the belief of* Rome *about that matter.*

THus the affairs of my Conversion depended, when Providence, that watched after the means to work out my safety, brought forth an Occasion that did contribute very much to reduce all my Difficulties to the Question of the Authority of the Church of *Rome*, to the end, that this Authority being proved

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proved falſe, the Doctrin of *Rome*, which is grounded upon it, might be preſently deſtroyed. It was in the Time when the Diſpute of the *Perpetuity of Faith* concerning the Euchariſt, made a great Rumor in the World among learned Men. I read with as much application as I was capable of, the Books and the Replies both of Mr. *Claude*, and of Mr. *Arnaud*; the Triumph of the Euchariſt, by Mr. *Pavillon*; the Book of Father *Noüet*; and the Book of the Teſtimony of our Senſes in the Euchariſt. I do not intend to make my ſelf an arbitrator, to judge thoſe rare men who are accounted without contradiction, the moſt Witty and Learned of *France*. Since I do but tell the Hiſtory of my Converſion, I do only rehearſe the effects, the Reading of thoſe Books wrought in my Soul; and I am not ſo unjuſt as to hinder the reſt of the World to think what they pleaſe of thoſe learned Mens writings, and to judge them at liberty.

The reading of thoſe Books brought me abundance of light in the Queſtion of the Holy Sacrament. I did conſider the

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the Argument of Perpetuity as an Argument which being not Metaphiſicks, was to be reduced at laſt to a multitude of *Probabilities*, from which one could never conclude any thing *with neceſſity*, though he would ſuppoſe as true with Mr. *Arnauld*, the Principle whereupon it is grounded; to wit, the Belief of all the Churches in the point of * reallity. All the Chriſtian Churches, ſaith Mr. *Arnauld*, believe the real Preſence, therefore it was the belief of the Primitive Church; for in a matter of ſo great Importance, it is impoſſible there ſhould have been any alteration in Doctrin.

* *Which in the Sence of the* Roman *Church, is Tranſubſtantiation.*

This Argument found I know not what repugnancy to be received in my mind: for, though I ſuppoſed the firſt Propoſition to be true, which ſince, by the Study of the Hiſtories and Relations of ſeveral Countries I acknowledge to be falſe; yet I could not *conſent* to the conſequence, becauſe the proof of it was not true to my thinking, and what endeavour ſoever of Rhetorick Mr. *Arnauld* Uſed to expound and ſuſtain his Thoughts; yet I did ever conceive, that it was very

very likely some alteration had been made in the Doctrin of the Eucharist, as well as in other Articles, in which every body acknowledges there has been. Chap. 2.

On the contrary, I found Mr. *Claude*'s Answer very reasonable: This alteration has been made, saith he, therefore it is not impossible; and his proof: The Church of *Rome* doth believe the real Presence with Transubstantiation, but they did not believe so in the Primitive Church; therefore there has been made an alteration; and afterwards he proves in his Book, by the Authority of Authors, who lived in that time, that truly in the Primitive Church they did not believe the *real Presence* of Christ in the Holy Sacrament. This Argument seemed to me very natural, sincere, and true; the proof of it easie, and well grounded. But for that of Mr. *Arnauld*'s, it seemed to me rough, uneasie, intricate; the proofs of it grounded upon suppositions in the Air, which could not be reduced at last but to some appearances of truth proving nothing *necessarily*. These Reasons incited me to judge in

Chap. 2. favour of Mr. *Claude* againſt Mr. *Arnauld*'s Argument. But though I was perſwaded his Argument was not good, yet I would not confeſs the Opinion he was for, was not true: May be, ſaid I, Mr. *Arnauld* hath proceeded a little too far in a falſe proof, and afterwards he hath been engaged for his honour ſake to hold it earneſtly: But in fine, Mr. *Arnauld* is but a private man; the Church of *Rome* may diſclaime his Argument, and not hold with him: So Mr. *Arnauld*'s Reaſons being falſe, it doth not follow from thence, that the belief of his Church is falſe, ſince it could have other Proofs, and other Reaſons: That was the cauſe why I reſolved to examin the Queſtion of the Euchariſt for my own clearing, and here is very near the Method I obſerved in it.

*Diviſion of the Errors of the* Roman *Church concerning the Matters of the Euchariſt.*

I ſuppoſed firſt as a principle which I received without examination, that the Primitive Church was to be our Rule, ſince that Church nearer to the

Chap. 2.

the Apoſtles and our Saviour Jeſus Chriſt, had the advantage to ſuck Truths out of their Source: That being ſuppoſed; I divided all that is to be ſaid of the Euchariſt in two parts. Firſt, The Belief concerning the Sacrament. Secondly, The form of the Adminiſtration of it. Since then, ſaid I, the belief of the Council of (a) *Trent* touching the Euchariſt, is not to be found in the Scripture, ſince the *Form of Adminiſtrating* the Sacrament in the *Roman* Church is ſo much different from that which is related by St. *Paul*, in the Firſt to the *Corinthians*, chap. 11. and by the Evangeliſts, we are to examin whether the Belief of *Rome* had not been the Belief of the *Primitive Church*, and whether the *Maſs*, which is the *Roman* Form of Adminiſtring the Sacrament had not been inſtituted by the firſt *Chriſtians*. And whereas the Church of *Rome* believes the (b) *real Preſence* with (c) Tranſubſtantiation, believes that the Maſs is a *propitiatory* (d) *Sacrifice* both for the quick and for the dead, believes that the *Maſs*, as it is now ordained by the Pope, is the ancient Form of Celebrating the Euchariſt; I exa-

(a) *Conſil. Trid. ſeſſ.* 33. *Item ſeſſ.* 13. *cap.* 4. *can.* 2.

(b) *Conſil. Trid. ſeſſ.* 33. & *ſeſſ.* 13.

(c) *Seſſ.* 13. *cap.* 4. *can.* 2.

(d) *Seſſ.* 22. *cap.* 1, & 2. *can.* 1, 2, 3.

Ch. 2. §. 1. mined every one of those Questions, and I found 1. That the Belief of *Rome* about Real Presence with Transubstantiation, is a new Doctrin in the Church. 2. That the Sacrifice of the Mass is contrary to the belief of the Primitive Church. 3. That the manner of Celebrating the Eucharist is very much different and quite opposed to that which *Christians* were used to in the first Ages of the Church. From whence I concluded, that the Articles of Faith of *Rome* are not grounded upon the belief of the Primitive Church.

## *SECT.* I.

### The Belief of *Rome* about the real Presence with Transubstantiation, is a new Doctrin in the Church.

I. *First proof drawn out of the reasons wherewith the Fathers of the Church were used to dispute against the Heathens.*

SEveral Reasons perswaded me, that in the Primitive Church they did not believe the real Presence with Tran-

Ch. 2. §. 2.

Transubstantiation as the *Roman* Church Teaches it.

The first of all was the Argument which the Holy Fathers used to prove the Idols of the Heathens not to be Gods. *The Idols you Worship so earnestly*, (said (a) they to the Heathens) *are not Gods. If they fall to the ground they cannot raise up again by themselves, therefore they need the help of Men*; they can neither *open their Eyes*, nor *stir out of the place* where they have been set, nor give the *least sign of respiration.* They are subject to *Rustiness, Worms, and Corruption*; *Mice come to gnaw them*, and work their holes even in the Idols themselves: In fine, *The Doors of your Temples must be shut up with good Locks, least Theives should steal those Gods of yours.* It is to be believed that men who spoke thus, would hold the *Body*, *Soul*, and *Divinity* of Christ to be Really Present in the Holy Sacrament? Would not they have had reason to fear that the Heathens, who were very able men, would use against them the same Argument, and tell them; Your Host is not a God neither, you are not to Worship it; for it is subject to the same *incon-*

(a) *Arnobi. lib. 6. Lactant. lib. 2. cap. 2.*

Ch. 2. §. 11. *conveniencies* and *accidents* as our Gods are? Would a Divine of the Church of *Rome* have the boldneſs to diſpute againſt the Heathens, with the ſame reaſons which the firſt Chriſtians uſed? The People of *Paris* ſaid about five or ſix years ago; *They have ſtolen to day God Almighty* out of St. *Sulpitius*'s Church, out of the Pariſh of *Boulogne*, out of, I do not know how many other Churches; could that people ſay by right, that the reaſon why the Idols are not Gods, is becauſe they cannot defend themſelves againſt the Theives, who come to take them away? Thoſe who have compoſed the *Rubricks* of the *Miſſal*, wherein they Teach what is to be done in caſe the Hoſt is fallen upon the Ground, in caſe that that which is in the Chalice be ſpilt; would they ſay, that the reaſon why the Idols are not Gods, is, becauſe when they are fallen, they cannot riſe up by themſelves? *Thomas Aquinas*, and other Doctors of the Roman Church, who do ſuppoſe the Hoſt may grow mouldy, that Worms may breed in it; ſhould they dare ſay, as did the firſt *Chriſtians*, that the reaſon

reaſon why we are not to Worſhip Idols, is, becauſe they are ſubject to Ruſtineſs, Worms, and Corruptions? A Man of the Church of *Rome*, who knows that the Pope (*a*) *Victorinus* the Third, was Poiſoned in Drinking that which was in the Chalice: That *Henry* the Seventh, Emperour, was *Murthered with a Conſecrated Hoſt*; and that (*b*) *Henry*, Arch-biſhop of *York*, was uſed after the ſame manner in taking the Sacrament: Durſt One, who knows all theſe Stories, ſay, the reaſon why the Idols are not Gods, is becauſe ſome of them falling out of their places have bruiſed and hurt thoſe who uſually walked about them?

(a) *Platina. in. Victori.*

(b) *Mat. Paris. an.* 1154.

Words are the Expreſſions of our Thoughts; if the Church of *Rome* hath *the ſame belief, and the ſame Doctrin concerning the Euchariſt*, as the firſt *Chriſtians*, Why doth it not dare to urge the ſame things which were maintained by the firſt *Chriſtians*? Or if the firſt *Chriſtians* had the ſame Faith as the Church of *Rome* now, how came they to urge Arguments, which the Church of *Rome* now dares not maintain? It is eaſie to know how great a prejudice this

Ch. 2. §. 1. this Argument is against the Belief of the *Roman* Church; so did it work a mighty effect in my Soul: And because I thought it very hard to have a resolution to it; I proposed it in publick Disputes at *Paris*, and first, the Professor denied that ever any of the Fathers had used such Arguments: But for as much as I could not abide to take a Lye before so many People, I sent for *Arnobius* his Book, and I read therein proofs enough to maintain the Propositions I stood for; then the Professor, who was as much able to give Distinction to no purpose, as he was ignorant in reading the Fathers, brought distinctions upon distinctions, till at last in denying or distinguishing propositions clearer than the Sun it self, he had reduced the Dispute to some Philosophical Question to avoid Answering my Argument. I proposed it again to several Learned Men, I looked for some Answer and Solution in the Books of Divines; and I found nothing no where that could satisfie me in that Difficulty.

II. *Second Proof drawn out of the Reaſons wherewith the ſame Fathers were wont to diſpute againſt the Hereticks.*

THe ſecond Reaſon that perſwaded me, that in the Primitive Church they did not believe the Real Preſence with Tranſubſtantiation, was the Argument the firſt *Chriſtians* uſed to prove againſt the Hereticks of their Age, that *Chriſt* had a true Body, and that he was not a Ghoſt. *Jeſus Chriſt,* ſaith *Tertullian*, (a) *Took the Bread, and divided to his Apoſtles; he made his Body of it ſaying, This is my Body; that is to ſay; The Figure of my Body: But it could not be the Figure of his Body, if he had not had a true Body; ſince a thing in the Air, ſuch as a Ghoſt, is not capable of any Figure.* And (b) *Irenæus* diſputing againſt the Hereticks, who ſaid *Chriſt* had not taken the Human Nature: *If it be ſo*, ſays he, *the Lord has not Redeemed us with his Blood; the Chalice of the Euchariſt is not the Communication of his Blood; and the Bread we break, is not the Communication of his*

(a) *Lib. 4. Cap. 40. cont. Marci.*

(b) *Lib. 5. Cap. 1.*

Ch. 2. §. 1.

*Body, for the Blood cannot proceed but from Veins, Fleſh, and the reſt of the Subſtance of a Man.* If theſe Fathers had believed the Real Preſence with Tranſubſtantiation, they had ſpoken thus: Had not they ſaid, the *Euchariſt* is Chriſt's own *Fleſh*, his own *Soul*, his own *Divinity*, therefore Chriſt was not a meer Ghoſt, ſince we have his Fleſh in the Sacrament? Had not this Argument been ſtronger than the other, wherein they proved, that Chriſt had a true Body, becauſe the Sacrament is the Figure of his Body? *Irenæus* ought to have ſuppoſed in the Chalice of the Euchariſt, Chriſts own Blood to be; and not as he doth, that the Chalice of the Euchariſt is the Communication of his Blood; he ſhould have ſaid, the Bread we break is Tranſubſtantiated into Chriſt Body; and not, that it is the Communication of the Body of Chriſt: In a word, he ſhould have ſaid that the Sacrament was Chriſts own Fleſh, Chriſts own Subſtance. And though thoſe Arguments of the Fathers are admirable, and moſt cogent, yet they would have betrayed the Truths, if, being perſwaded of the

Articles

Articles of the Real Preſence with Transubſtantiation of the *Roman* Church, they had forgotten to ſpeak of it. Ch. 2. §. 1.

I am very ſure if the Ancient Hereſies ſhould come again into the Church, there would be never a Divine to be found in the *Roman* Church, who durſt prove againſt them, as did *Tertullian* againſt *Marcion*, that the Sacrament of the Euchariſt, is the Figure of Chriſts Body; and that conſequently, Chriſt was not a Ghoſt. On the contrary, a *Proteſtant* would be able to bring againſt thoſe Hereſies the ſame Arguments which the firſt *Chriſtians* uſed, and he would be warranted therein by all his Church: From whence comes that difference? if not from that that a *Proteſtant* believes nothing concerning the Sacrament, but what they believed in the Primitive Church; whereas a Divine of the Church of *Rome* acknowledges ſeveral Articles of Faith, which were unknown among the Firſt *Chriſtians*, and which conſequently are the cauſe he cannot ſpeak the ſame Language, nor uſe the ſame Arguments they uſed.

Ch. 2. §. 1. These two Reasons seemed to me so much the stronger, because I looked upon them not as the opinion of a single man, who may be deceived, or some place of a Book, which may be corrupted, and drawn into an ill sense; but I looked upon these Reasons as the Reasons of all the Church, and publick Weapons both of Learned Men, and of the People, to fight the Heathens and the Hereticks with all.

III. *Third Proof drawn out of the manner whereafter the Fathers were wont to speak of this Holy Sacrament.*

THat which confirmed me that in the Primitive Church they did not believe the Real Presence with Transubstantiation, was the manner wherewith the Fathers both *Greek* and *Latin*, were wont to speak of those Mysteries. *Theodoret* (a) says, *It is an extreme foolishness and extravagancy to Worship what one Eats:* Ἀβελτηρίας ἔσχατης τὸ ἐσθιόμενον προσκυνεῖν. And the same in (b) another place; The *LORD*, says he, *did the honour to the visible Signs, to call them his BLOOD,*

(a) *In* 55 *Quæstio super genesim.*

(b) *Dialeg.* 1. *Intitled,* Ἀσύγχυτος.

*BLOOD, and his BODY, not having changed their Nature, but having added Grace to Nature.* Οὐχ ὡς θεότητος φύσιν μεταβληθὲν, ἀλλὰ θεῖος δόξης ἀναπλησθέν. Is there any appearance that the Fathers believed what the Council of *Trent* teaches? A Divine of the Church of *Rome*, who should say, that it is an extreme *extravagancy* to Worship what one Eats: That *Christ* hath not *changed the Nature of Bread and Wine* in the Sacrament, would he not presently be sent to the Inquisition, and condemned as an Heretick, to be burnt a live? Ch. 2. §. 2.

The Eucharist, say the Fathers of the Church, (*a*) is *a visible Sacrament whereupon the Divine Essence imparts it self after an unutterable manner.* It (*b*) is *an Holy Nutriment, capable of rendering us Immortal, which is very much different from the ordinary Nutriments we are daily fed withal*; It keeps indeed the kind of a *corporeal substance*, but it makes known by *an invisible efficacy* that it *possesses the Presence of a Divine Vertue.* (c) *We are in Christ by his corporeal Birth*, and *he is in us by the Mysteries of his Sacraments.* (d) *The Lord did not doubt to say, this is my Body, when he gave the Sign of his Body.*

(a) *Cyprian. de Cœna cap. 6.*

(b) *Idem cap. 2.*

(c) *Hilary de Trinit. lib. 8.*

(d) *August. cap. 12. cont. Adimant.*

He

Ch. 2. §. 1.

(a) *Idem in Pſal.* 3.

*He (a) permitted* Judas *to be preſent at the Banquet wherein he committed and gave to his Diſciples the Figure of his Body and Blood.*

If a *Roman* Author ſhould uſe theſe expreſſions which the Holy Fathers uſed, would not a Biſhop of the *Roman* Church zealous for the Intereſts of the Council of *Trent*, ſay to him; Sir, 'tis not enough to ſay with *Cyprian*, That the Divine Eſſence imparts it ſelf in the Euchariſt, after an unutterable manner; the Hereticks ſay all that: You muſt ſay furthermore, the Body and Soul of Chriſt are there really in the room of the ſubſtance of Bread? 'Tis not enough to ſay the Euchariſt is an Holy Nutriment of a Divine Vertue, the Hereticks do confeſs all that: You muſt ſay moreover it contains the Real Preſence of Chriſts Body and Blood. 'Tis not enough to ſay that Chriſt is in us by the Myſteries of his Sacraments, the Hereticks do believe the ſame thing; but you muſt ſay, he is in us really his, Body, his Soul, his Divinity. In fine, you muſt have a very great care of ſaying, the Sacrament is the Sign and the Figure of Chriſt's

Christ's Body and Blood; as St. *Austin* said, you must say to the contrary, that it is not the Figure of Christ's Body and Blood, you must say that it is Christ's own Body and Blood, into which the Bread and Wine of the Lord's Supper is Transubstantiated. Ch. 2. §. 1.

Certainly this Bishop would speak well according to the belief of the new *Roman* Church; but he would be far from the Doctrin of the holy Fathers: He would forsake the Faith of the Primitive Church; he would bring forth propositions of which the first *Christians* have been wholly ignorant; he would even condemn the Belief of 330 Bishops of a general Council held at *Constantinople*, in the year 754. for those 330 Bishops condemning as Idolatry the Worshiping of Images; among the Reasons they brought, did exhort the People to be contented with the Images that Christ has instituted, giving in the Holy Sacrament, Bread and Wine, as Images, and Figures of his own Body and Blood: and speaking of the Bread of the Eucharist: Behold, there is, said those Fathers, the Image of his life-giving

Ch. 2. §. 1. giving Body; and a little after: The Lord, say they, has commanded us to put upon the Table this Image especially chosen, to wit, the substance of Bread, least Idolatry should slip in among the *Christians*, if he had been represented under an Human Figure.

## IV. *Fourth Proof drawn out of the Novelty of the Doctrin teaching Transubstantiation.*

ALl those Reasons perswaded me not only, that the belief of the Real Presence with Transubstantiation was not the belief of the Primitive Church, but furthermore, that they were Articles of Faith newly devised: And I knew afterwards they were no older than the *beginning of the thirteenth Age*, when Pope *Innocent* the Third, in the (a) Council of *Lateran*, in the *year* 1214. set among the Articles of Faith, the Belief of *Transubstantiation*, since we see, that in the end of the *Ninth Age*, about the *Year of our Lord*, 870. *Bertram*, or *John Scot*, one of the most learned Men of that time, wrote a Book, by the command of *Charles the Bauld*, King

(a) *Scotus in 4. sent. dist. 11. quæst. 3.*

King of *France*, touching the question of the Eucharist, wherein he maintains openly the Belief of the *Protestant* Church: Since we (*a*) find a letter of the Emperour *Charles Magne*, to his Teacher *Alcuinus*, wherein these words are to be read: *Jesus Christ supping with his Disciples, broke the Bread, and gave it to them; likewise the Cup, in Figure of his Body and Blood*; In fine, since even in the *Canon of the Mass*, instead of these words which are to be found there now: *Ut nobis Corpus & Sanguis fiat dilectissimi Filii tui*, &c. That it may become to us the Body and Blood of thy most well-beloved Son, *&c.* These other words were to be read: *Fac nobis hanc oblationem ascriptam, rationabilem, acceptabilem, quod est Figura Corporis et sanguinis Domini Nostri Jesu Christi*: which is the *Figure* of the Body and Blood of our Lord Jesus Christ.

Ch. 2. §. 1.

(b) *Biblioteca Patr. de Div. Off.*

All that made me know, that to establish the belief of Reallity, with Transubstantiation in the Church of *Rome*, there hath been need, not only to corrupt the Scriptures, and to give them an interpretation which is absurd, impossible, and ridiculous; but more-

Ch. 2. §. 2. over, to withſtand all Antiquity, to pervert the Writings of the Holy Fathers, even to ſuborn the Canon of the Maſs, which, afore ſuch monſtrous corruption was ſlipt into the Church, was but a certain number of Prayers, devout enough, and very reaſonable. Thoſe horrible alterations which I diſcovered, cauſed me to look with deteſtation upon the belief of the *Roman* Church, and to miſtruſt it in every thing.

## *SECT.* II.

### The Belief of *Rome* about the *Sacrifice of the Maſs*, is contrary to the belief of the Primitive Church.

I. *In what ſenſe it is true to ſay that the Holy Sacrament is a Sacrifice.*

A Little while after I diſcovered the conſequences and the progreſſions of the Error and the Falſhood of this other

other Article of the Council of *Trent*: (a) *The Mass is a propitiatory Sacrifice for the Quick and for the Dead.*

(a) *Sess.* 2. 2. *cap.* 1, 2. *can.* 1, 2, 3.

To explain this Propoſition, we muſt ſuppoſe with the Scripture, that Alms, Prayers, and Thankſgivings, and the reſt of our good Works, are Euchariſtick Sacrifices; ſo the Prophet (b) *Hoſea* calls the Thanks which we give to God, *The Calves of our Lips*: So *David* directs his Prayers unto God, ſaying; (c) *Let my Prayer be ſet forth before thee as Incenſe, and the lifting up of my Hands as the Evening Sacrifice.* So (d) St. *Paul* following after *David*, ſays; *Let us offer the Sacrifice of Praiſe to God continually, that is, the fruit of our Lips, giving thanks to his Name*: It is in that ſenſe that all the *Chriſtians* in the Scripture are called *Prieſts*: *Ye are*, (e) ſays St. *Peter*, *a choſen Generation, a Royal Prieſthood, an Holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who has called you out of Darkneſs into his marvellous Light*: And St. *John*, in his (f) *Revelations*: *He has made us Kings and Prieſts unto God and his Father.* From whence you ſee that the Sacrifices of the *Chriſtians* are Prayers,

(b) *Cap.* 14. *v.* 3.

(c) *Pſal.* 141. 2.

(d) *Ad Heb.* 13. 15.

(e) 1 *Pet.* 2. 9.

(f) *Rev.* 1. 6.

Ch. 2. §. 2.

Alms, Thanksgivings and good Works, and that all the *Christians* are themselves the Priests, who offer them to God.

In that sense I conceived very well, that the Holy Sacrament, being the Commemoration of the death of the Son of God, was a Sacrifice of Thanksgiving, of Praises, of bounden Duty and Service, as I have learned since more perfectly in the Book of *Common-Prayer*, wherein immediately after having received the Holy Communion, we say: *O Lord and Heavenly Father, we thy humble Servants, entirely desire thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving:* —— And *although we be unworthy through our manifold Sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden duty and service.* And then I did embrace very willingly the Doctrin I took since out of D. D. *H. Hammond*, his (*a*) *Practical Catechism*: out of Arch-bishop *Cranmer* his (*b*) Answer to Bishop *Gardner*: D. *Sim. Patrick* in his *Christian Sacrifice*, viz. That the Propitiatory Sacrifice had been made by our Lord Jesus Christ only, but that the

(a) *Lib.* 4. *Sect.* 4.

(b) *Lib.* 5. *p.* 377.

their Sacrifice of Commemoration and Thanksgiving, is made now by the Minister and the People. Ch. 2. §. 2.

## II. *The pretended Propitiatory Sacrifice of the* Roman *Church, is contrary to the Scripture.*

THe Doctrine of the Council of *Trent*, touching this Question, seemed to me very harsh. They must believe that Christ is Immolated every day in the Sacrament; that a Roman Priest doth offer the Son of God unto his Father, and that he doth offer him as a Propitiatory Sacrifice for the Quick and the Dead. Alas! said I, is not that to wrong Christ's Priest-hood, to give him so many Fellow-Priests and petti Sacrificers? St. *Paul* (a) Teaches me, that the difference betwixt *Moses*'s Law and Christ's consists in this, that in the Law of *Moses*, there was need to keep *several Priests*, for as much as being Mortal, they were to be Succeſſors (a) *Ad Heb. cap.* 7. 23.

Ch. 2. §. 2. ceſſors one to another, but in the Law of Chriſt our Saviour, Jeſus Chriſt, who is the Prieſt himſelf, has no need of a Succeſſor, ſince he is living for ever; ſince he is Prieſt for ever after the order of *Melchiſedec*. They truly were many Prieſts, ſaith he; becauſe they were not ſuffered to continue by reaſon of Death; but this Chriſt, becauſe he continueth for ever, hath an unchangeable Prieſthood. After that, who doth not ſee that the *Roman* Church, which ſays, that her Prieſts are true Sacrificers, and Chriſt's Succeſſors in his Prieſthood; wrong Chriſt our Lord, ſuppoſing that his Prieſt-hood has the ſame Imperfection, as that of *Moſes*'s Law?

St. *Paul* teaches me, that the Reaſon why in *Moſes*'s Law, they reiterated their Sacrifices, becauſe the Blood of the Beaſts which were offered, was not able to ſanctifie Sinners: *The Law*, (a) ſaith he, *can never with thoſe Sacrifices which they offered year by year continually, make the comers thereunto perfect: For then would they not have ceaſed to be offered: Becauſe that the Worſhippers once purged, ſhould have*

(a) *Ad Heb.* 10. 1.

*have had no more conſcience of Sins.* What then? Doth the Church of *Rome* mean that the Sacrifice of the Croſs was not able to Sanctifie Sinners; that it has no more virtue than the Sacrifices of *Moſes*'s Law, which were to be very oft reiterated; doth that Church intend to give the Lye unto the Apoſtle, who ſays: (a) That *we are ſanctified through the offering of the body of Jeſus Chriſt once for all*: And that (b) *By one offering he has perfected for ever them that are Sanctified.* Ch. x. v. 2.

(a) *Ad Heb.* 10. 10.
(b) *Ad Heb.* 10. 14.

If the Sacrifice of the Croſs of Chriſt has ſanctified us all, there remains nothing to do, but to gain to our ſelves by Faith, an intereſt in the Merit of his Death and Paſſion. What do then ſignifie all thoſe reiterated Sacrifices? And if Chriſt's Prieſt-hood is everlaſting, Chriſt being living for ever; why do they appoint Succeſſors in his Prieſt-hood? Are not all the Maſſes of *Rome*, as many Blaſphemies, which accuſe the Death and Paſſion of Chriſt of inſufficiency and imperfection? And all thoſe Romiſh petti-Sacrificers, erected without any Order or Vocation of God, are not they

Ch. 2. §. 2.

they the Usurpers of Christ's Priesthood.

### III. *What has given occasion to that Error, and the Degrees of Corruption which brought forth that Belief.*

TO discover the stock of that Error, we must know that the custom of the First *Christians* was thus: Before they might participate of the Communion of the Body and Blood of Christ, they came to present their Offerings, Bread, Wine, Oyl, Fruits, and other things, and those Offerings were called by the Fathers of the Church, *Sacrifices*, as it is evident by the reading of (a) St. *Irenæus*, (b) St. *Cyprian*, (c) *Theodoret*, the second Council of (d) *Mascon* about the Year 587. as it is to be seen in (e) *Rabanus Maurus* his *Instructions of Church-men*: Let the Sub-Deacons, says he, receive the faithful Peoples Oblations in the Temple of God, and give them to the Deacons to be put upon the Altar, and this was the reason why they called the Table of Communion, an ALTAR, be-

(a) *Lib.* 4. *cap.* 32. 34.
(b) *Epist.* 34. *Item Lib. de opar. et eleem.*
(c) *Lib.* 5. *cap.* 17.
(d) *Can.* 4.
(e) *Lib.* 1. *cap.* 7, 8.

because of the Oblations they offered upon it. Ch. 2. §. 2.

Such was the belief, the use, and the simplicity of the Primitive Church. But alas! how much has error defaced this Holy Practice in the *Roman* Church? How great alteration is happened from the belief of the first *Christians?*

1. Instead of Bread the First Faithful offered upon the Lords Table, they offer in the now *Roman* Church only some slender Hosts like to Wafers; and it is that of which the Author of the Exposition of the *Roman* Order, and Constitutions complains, as (a) Monsieur *Pithou* relates: In some Churches, says he, the Oblation of Bread, which according to the Ancient Custom of the Church was offered by the Faithful People upon the Lords Table for the usage of the Sacrifice, is at this time reduced to a very small and very light form, to the form of a little piece of Money, *which has neither the Figure, nor appearance of the true Bread.* And it is to authorize such error that in several *Pictures of the Lords Supper*, Christ is to be seen with all his Apostles, having

(a) *In his Comment upon the Capitular. of* Charlesmagne *lib. B.*

Ch. 2. §. 2.

every one upon his Plate, a little Hoſte of the bigneſs of one Farthing. Is not that a mighty alteration in the *Roman* Church to offer to the Lord ſome little Hoſts, that have not any appearance of Bread, inſtead of the true Bread which was offered in the Primitive Church? And is it not a monſtrous boldneſs worthy of puniſhment, to make the World believe that Chriſt inſtituting the Holy Sacrament, hath not taken ordinary Bread, but ſome little Wafers alike to thoſe they uſe in the *Roman* Church?

2. Whereas in the Primitive Church the Oblations which were made, were Sacrifices of Thankſgiving, and Duty, and that the Holy Sacrament was look'd upon but as a Sacrifice of Commemoration according to the belief the Church of *England* keeps ſtill, we have ſeen ſince altogether with the belief of Reality and Tranſubſtantiation, the belief of a Real and Propitiatory Sacrifice in the Maſs, which has obliged the intereſſed to hold as they did ſince in the Council of *Trent*: That Chriſt was every day truly Sacrificed; I do not know how many times for our Sins; and

and that the *Roman* Prieſts were true Sacrificers, and all that without any ground in the Scripture, without any advowing or authority of the Primitive Church, whoſe belief was very far from that of the *Roman* Church, as it is proved in all this Section. Ch. 2. §. 2.

IV. *The horrid abuſe of the* Roman *Church to offer Sacrifice in the honour of Saints, is a practice contrary to that of the Primitive Church.*

FOr as much as Error is the Mother of Blindneſs; *as one deep calleth another*; and all the deſign of the Devil is to bring men to Impiety, and to the Deſtruction of the Kingdom of Chriſt: Whereas in the Primitive Church they directed their Oblations only to God Almighty, they celebrated the Sacrifice of the Lords Supper only for the honour of his Divine Majeſty; the Church of *Rome* carried on Error to ſuch exceſs, as to hold, that in the Sacrifice of the Maſs, which they do pretend, Chriſt himſelf is Really Sacrificed, that that *Pſal.* 42. 9.

Ch. 2. §. 2. Sacrifice of the Body and Blood of Chriſt Really and Subſtantially preſent, is offered: *Durſt I rehearſe* ſuch a Blaſphemy, that it is offered in honour of Saints; and one comes boldly to ſay to a Prieſt, who prepares himſelf to ſay the Maſs; Sir, you muſt ſay the Maſs of St. *Peter*; The Maſs of St. *Paul*; Of St. *James*; or ſome other, that is to ſay: *You muſt Immolate Jeſus Chriſt to day* to the honour of St. *Peter*, to the honour of St. *Paul*, of St. *James*, of St. *Barnabas*, or of ſome other: and that you may not think that I do impoſe upon the Church of *Rome*, you are but to read upon that matter, which you pleaſe of the Books of the *Roman* Theologians, or to hear what the Prieſt ſays every day in his Maſs, when he reads the *Canon* thereof, and you ſhall hear him, ſaying with a low voice theſe words, after he has recited the names of ſeveral Saints; *Ut illis proficiat ad honorem*: That it may profit them to honour; he doth pray God that this Sacrifice be profitable to their honour.

If in the Old Teſtament any ſhould have offered Sacrifices to God in the honour

honour of *Abraham*, *Isaac*, and *Jacob*, would not they have ſtoned him in that very inſtant, to expiate by his death the Impiety of this Blaſphemy? Alas! in the Law of *Moſes* there were in the Sacrifices only ſome Beaſts, whoſe throat were cut. When Chriſt began to ſhew unto his Diſciples, how that he was to go unto *Jeruſalem*, and ſuffer many things of the Elders and Chief-Prieſts, and be killed to appeaſe the wrath of his Father, provoked againſt the Sins of Men: St. *Peter* was preſently filled with Zeal, and could not abide that his Maſter ſhould go unto *Jeruſalem* to be Sacrificed there: (a) *Be it far from thee Lord*, ſaid he, *this ſhall not be unto thee.* Oh! ſhould St. *Peter* be upon the Earth, and ſome body ſhould come to tell him, *Peter*, this Prieſt, who goes to ſay the Maſs, is going, for your ſake, to worſhip you, to Sacrifice Chriſt himſelf, his own Body and Blood: Would not he hear the news with a mighty horrour? Would not he ſay with much more reaſon: *Be it far from thee, Lord, this ſhall not be unto thee*, thou ſhalt not be Sacrificed for my ſake, for my honour? We do read

Ch. 2. §. 2.

(a) *Math.* 16. 22.

in

Ch. 2. §. 2.

(a) Cap. 14.

in the Acts of (a) the Apostles, that some people of *Lycaonia* having seen the Miracle that St. *Paul* had wrought, were ready to offer a Sacrifice to him, and that the Priests of *Jupiter* brought Oxen, and Garlands unto the Gates, and would have done Sacrifice with the People, in honour of *Barnabas* and *Paul*, which when the Apostles heard of, they rent their Clothes, and ran in among the People, crying out, and saying, *Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these Vanities unto the living God:* But alass! the things which they brought to do Sacrifice withal were only Oxen with Garlands: And what you think would these Saints say, if they were now upon the Earth, and some body should come and tell them, that in the Church of *Rome* the Priests do Sacrifice Jesus Christ to honour St. *Barnabas* and St. *Paul*? Would not they be very angry with those new Sacrificers? would not they rent their Cloaths? would not they say to all the People of the *Roman* Church? *Sirs, why do you these things? we also are*

*are men like you*, it is not for our honour you must offer your Sacrifices; it is for the honour of God's Majesty to whom only it is lawful to offer them. Ch. 2. §. 2.

I do believe if some of the Apostles, or of the First Christians should rise again, and appear in the Church of *Rome*, they would have need to learn almost all their Catechism; so great is the alteration of the Articles of Faith of the now Roman Church from those of the Primitive.

A SECT.

## SECT. III.

**The Manner of Adminiſtring the Sacrament in the *Roman* Church is quite different and very much oppoſed to that which they uſed in the Firſt Ages of the Church.**

I. ***In the time of the Apoſtles and the Firſt Ages of the Church, they gave the Communion to all the People under Both Kinds, they Worſhipped not the Hoſt, nor celebrated the Holy Myſteries in an Unknown Tongue.***

AS for the manner of celebrating the Euchariſt, it is eaſie to take notice of three great faults in that after which the Church of *Rome* celebrates it now.

The firſt, is *the Abridgement of the Cup.*

The ſecond, *is the Adoration of the Sacrament.*

The

The third is the *Unknown Language*, which they do uſe in the Church of *Rome* in the celebration of the Euchariſt. Ch. 2. §. 3.

You may read over all the Scripture, you ſhall never find that the Faithful were couzened of the Chalice of Chriſt's Blood; you ſhall not find that the Chriſtians are to Worſhip the Sacrament; you ſhall not find that Chriſt or his Apoſtles in the celebration of the Holy Myſteries, ever ſpoke in a Tongue Unknown to the People. You may read all the Hiſtories of the Firſt Ages of the Church, and the writings of the Fathers, who lived in thoſe Ages, you ſhall never find the Abridgement of the Cup, never the Adoration of the Euchariſt, never the Celebrating of the Holy Sacrament in an Unknown Tongue.

In the Apoſtles time, when they Celebrated the Lord's Supper, they added firſt nothing to the Inſtitution of Chriſt but the Lord's Prayer; and ſome time after, *three devout Collects*, as it is manifeſt by the reading of Ancient Authors.

After the Apoſtles death, the faithful People being gathered together upon a *Sunday*, the Reader did read ſome Chap-

Ch. 2. §. 3.



ter out of the Scripture; afterwards the Miniſter, or the Biſhop, who did preſide, made an exhortation unto the People upon the Scripture that had been read, and at the end of his exhortation, he made his Prayer unto God; After that the Faithful gave one to another the Kiſſing of Peace; then they ſet upon the Communion Table Bread and Wine; then the Paſtor uſed the Prayers of Conſecration, and after the People had Anſwered, *Amen*, the Deacons took the Bread and Wine, Sanctified through the Miniſters Bleſſing and Prayers, and divided it to all thoſe which were preſent there. Such was the plainneſs of the firſt Chriſtians in the Celebrating of this Holy Myſtery, and after the ſame manner they celebrated it, 'till the year, 150. that is to ſay, about 70 years after the Apoſtles death, as it is reported by *Juſtin Martyr*, in his ſecond Apologie, near the end. In this manner of celebrating the Holy Sacrament, the faithful People received the Communion under both kinds; the Language which was ſpoken was known of all the People, ſince they an-

answered, *Amen*, and it cannot be found that they worshipped the Sacrament. Ch. 2. §. 3.

We have seen afterwards in the Church several forms of Celebrating the Eucharist, which have been called Liturgies: We have seen the Liturgy of St. *James*, the Liturgy of St. *Clement*, the Liturgy of St. *Matthew*, of St. *Andrew*, of St. *Chrysostom*: But alas! What agreement is there betwixt those Liturgies, and the Mass of *Rome?* we do find indeed in those Liturgies some Prayers which are almost the same with them that are said in the Mass; but we do not see in one of those Liturgies that it was forbidden to give the Cup to the People; on the contrary, we find there that all the Faithful did receive the Sacrament under both Kinds. We know that the Language of those Liturgies, was a Language understood among the people, and we cannot see any where therein, the least trace of the Adoration of the Sacrament.

There are some Authors who do not hold all those Liturgies as authentical, neither as being written indeed by the Saints, to whom they are attributed, as (a) *Bellarmin* maintains, who nevertheless (a) *De Script. Eccles.*

Ch. 2. §. 3. theleſs is conſtrained to confeſs, that an infinite multitude of Corruptions have ſlid into them.

They ſay, that it is very likely, that in the Year 325. the Fathers of the Council of *Nice* had not heard of that Liturgie, which they ſay is St. *James*'s, or if they had heard of it, they did not believe it true; ſince in that Council there were ſo many Diſputes and oppoſitions about eſtabliſhing this word Ὁμόσιος, *Conſubſtantial*, which is to be found in that Liturgie: They ſay that in the Year 431. in the Council of *Epheſus*, the Fathers of the Church made no mention of that Liturgie, neither of the Authority of the Apoſtle St. *James*, to prove that the Bleſſed Virgin *Mary* was to be called Θεοτόκος, *Mother of God*; This word being in the Liturgie of St. *James*, it is not likely, ſay they, that the Fathers would have forgotten to uſe it, as a proof againſt the *Neſtorians*, if they had believed that Liturgie to be an Authentical Book: They ſay, that in the ſame Liturgie, mention is made of *Incenſe*, which is offered, which makes them believe that

that

Ch. 2. §. 3.

that Liturgie is not St. *James*'s, since in the times of the First *Christians*, they offered not Incense in their Churches, as it is manifest by (a) *Arnobius*.

(a) *Lib. 6. & 7.*

They say the same of almost all the other Liturgies; in that of St. *Matthew*, mention is made of the Council of *Nice*, of its Creed, of the Council of *Constantinople*, of the Council of *Ephesus*, of *Basil*, of *Gregory*, who did live many Ages after the Death of St. *Matthew*: That in the Liturgy of St. *Chrysostom*, who liv'd in the end of the Fourth Age, St. *Chrysostom* himself is named among the dead; that we find therein the names of *Sabas*, of *Onuphrius*, of *Anastasius*, of *Athos*, and of some others, who lived a great while after the death of St. *Chrysostom*.

All these reasons make them believe, that either these Liturgies are counterfeited works, and not the Authors to whom they are attributed, or that they have been thereafter increased, adulterated, and filled with Corruptions. But let it be what it could, these Liturgies, though corrupted, are nevertheless works of Antiquity; and since many of the Authors of the *Roman* Church

Ch. 2. §. 3. Church hold them all authentical, we may rightly urge those works against them, to make them to acknowledge, that in the time those Liturgies were written, the manner of administring the Eucharist was entirely different from that of the Church of *Rome*, in the abridgement of the Cup, in the worshipping of the Host, and in Celebrating in an unknown Tongue, which is a strong Proof against the novelty of the now *Roman* Church.

### II. *The beginning of all the Errors of the* Roman *Church in the administration of the Sacrament.*

BUt without farther insisting upon Proofs which may be said to be negative only, which nevertheless are of great weight, and have almost the force of a *Demonstration*, in Questions wherein one Sect is accused of *Innovation*; it is very easie to produce positive Proofs to shew the Novelty of those Errors, since we know the time when they were brought into the World, and that we know their beginning, and their Authors.

1. *The*

1. *The beginning of the abridgement of the Cup.*

We know, by (a) *Caſſander*'s report, that the *Eaſtern Church* has always given the Communion, under both kinds, to every one of the Faithful, and that, even in the *Roman* Church, the cuſtom of diſtributing to every body, the Bread and Wine of the Sacrament, did laſt more than a Thouſand Years; the erroneous cuſtom of Abridging the Cup of Chriſt's Blood to all the People, was born in the Council of *Conſtance*, in the 13. Seſſion, wherein the Council, after having acknowledged, that it was the cuſtom of the Primitive Church, to communicate under both kinds, eſtabliſhed, as a Law, the cuſtom of taking away from the People, a part of the Sacrament, and declared Hereticks thoſe who ſay, That it is an error to withſtand the cuſtom of the Primitive Church, the Example and Inſtitution of Chriſt, and the Commandement to which he has bound us, upon eternal Damnation, *viz.* the Commandement of Drinking of the Chalice of his Blood.

(a) *Conſult. de utraque ſpec. pag.* 1025.

This is, will ſome ſay, a very ſtrange Doctrine;

Ch. 2. §. 2. Doctrine; that a Council, notwithstanding the Custom of the Primitive Church, Christ's Example, and the Commandement he has injoyned unto all the Faithful, should dare forbid all Priests to give the Communion under both kinds, and would have it be an Heresie, to obey our Lord Jesus Christ, to be conformed to his Example, and to follow the practice of the Saints who lived in the Primitive Church. This is a very churlish and ungentile manner of dealing: But what Reasons had that Council to forbid to administer the Communion under both kinds? Are ye curious to know them? I have learnt them of Chancellour *Gerson: 1. The Mens Beards, which grow on their Lips. 2. The loathsomness which one should have to drink after others. 3. The costliness and difficulty of getting Wine. 4. The inconveniencie of Frosts in Winter. 5. The importunity of Flies in Summer. 6. The trouble that the Deacons should have, to bring Wine to the Faithful. 7. The danger of spilling. 8. And the Peoples unworthiness to equal Priests, in receiving the Sacrament,

* *Tract. contr. Hæres. de Com. sub utrâque specie.*

ment, if he received it under both kinds. Ch. 2. §. 3.
These are the Reasons of great moment, which have obliged that Council to withstand so directly the Institution of Christ, and the holy Custom of all the Primitive Church.

Truly are these Reasons sufficient to abolish so expres a Commandement, which Christ has injoyned to all the Faithful, to drink his Blood? Are there some new inconveniencies, which have happened since, to alter the Form in which Christ has instituted the Sacrament? Had not Men their Beards in the time of Christ? Was there no body to be found, in the Apostles time, 'till the Council of *Constance*, who had loathsomnes to drink after others? Is Wine dearer now in *France*, *Italy*, and *Spain*, than it was then in *Syria*, *Græcia*, *Jerusalem*, and *Constantinople*? Did not Wine freeze before the Council of *Constance*? Is it but since that time Flies have vexed the People in Summer? Are the trouble of the Deacons, and the danger of spilling wine, such things as Christ had not foreseen? And are the Priests of the *Roman* Church more elevated in Dignity, than Christ himself

Ch. 2. §. 3. was and his Apoſtles, that there ſhould be need to ſet betwixt them and the People a difference, which was never ſet betwixt Chriſt and his Apoſtles, betwixt the Apoſtles and the reſt of the Faithful.

2 *The Beginning of the Worſhipping of the Hoſt.*

As for the worſhipping of the Hoſt, not only we do not find that Chriſt or his Apoſtles ever worſhipped the Sacrament, or that this was the uſe of the firſt Faithful; not only we do not find, in all theſe Lyturgies whereof I have ſpoken, any footſtep of that worſhipping: But furthermore we do know all the degrees, whereby this Errour fair and ſoftly ſlid into the World. We know that it was Pope *Innocent III.* who firſt commanded, that ſome *Boxes* ſhould be kept in the Church, wherein the conſecrated Hoſt ſhould be conſerved: That it was Pope *Honorius III.* about the Year 1220, who renewed that Decree, with this new Addition; That upon thoſe Boxes theſe words ſhould be written, *Hic Deum adora*, Here adore God; and

and that the ſame Pope ordained, that the Hoſt ſhould be Elevated. We know it was Pope *Gregory IX.* who added to that Elevation the Sound of a little *Bell*, about the Year 1230. And in fine, we know that it was *Innocent IV.* who ordained, that the Hoſt ſhould be *worſhipped.* Theſe are the degrees, whereby that Error has been eſtabliſhed in the *Roman* Church. And if you would know what Engins they have uſed to give Authority unto that Worſhipping, you are but to read *Platina*, and the **Bull* of Pope *Urban IV.* directed to a Nun called *Eve*, and you ſhall ſee, that about the Year 1264 this Pope Inſtituted the Feaſt which is called *Corpus-Chriſti-Day*, upon the Revelation and the Requeſt of that Nun, to whom he ſent the Book of the Office of the Sacrament, which is ſaid to have been framed by *Thomas Aquinas.* We know, that afterwards Pope *Clement V.* in the Council of *Vienna*, ordained, that this Feſtival Day ſhould be kept by all thoſe of the *Roman* Church: And that about the Year 1360 they began at *Pavie* to make *Proceſſions* and *Tabernacles*, which was afterwards obſerved in all Towns that ſubmitted to the Popes Authority. Ch. 2. §. 3.

* *Ad* Evam *Recluſam, data apud Urb. Vet. 6. Id. Sept. An. Pontif. 3.*

Ch. 2. §. 3.

Before the time that the *Roman* Church had corrupted the Word of God, the Christians did receive the Sacrament with devotion, with zeal, and an holy greediness; it was with a joy which cannot be expressed, that they met in the Churches to participate of the true Body and true Blood of Christ Jesus. There was before the Table of the Communion a great Curtain, like to that Vail which was in the old time before the *(a) Ark of the Testimony*, and when the Curtain was drawn, to set open to the sight of the People the *Holy Mysteries*, the Faithful imagined they saw the Heavens opened, as *(b)* St. *Chrysostome* speaks; they consider'd the Table of Communion, as an Altar imbrued all over with Christ's Blood; they came to the Sacred Table with an holy horrour, and a trembling like to that of *Moses*, when he came nigh to the Bush, out of the midst whereof God spake with him; they were all penetrated throughout with the light of their Faith, and they breathed nothing but Fire of Charity, which consumed them. And in this manner they came near our Lord J. Christ, to eat his own Body, and to

(a) *Exod.* 26. 33.



(b) *Homil.* 3. *sup. Epist. ad Ephes.*

to drink his own Blood; they regarded the Miniſter, who divided to them the Bread and the Wine of the *Holy Sacrament*, as a *Seraphin*, who was to put upon their Tongues a *coal of fire*, to quicken them with the Love of God and the Spirit of Chriſt. But if ſomebody in that time ſhould have *worſhipped the Sacrament*, inſtead of worſhipping Chriſt, who is received in the Sacrament, he would have been lookt upon as an Idolater, he would have been rejected out of the Church, and dealt with as an Heretick; or elſe they would have taught him, that it is a dreadful Error to worſhip the Sacrament, as if Bread and Wine were tranſubſtantiated into Chriſt's Body and Blood; and that the Faith of the True Church, and of all the Saints, is to believe, That, by the means of the *Holy Sacrament*, we are truly and really partakers of the true Body, and of the true Blood of Chriſt, who is in Heaven, ſettled at the Right Hand of God his Father, where we worſhip Him, in receiving the Sacrament. Ch. 2. §. 3.

3. The

Ch. 2. §. 3.

### 3. *The Beginning of the Celebration of the Eucharist in an unknown Tongue.*

Now for the third Error, which is to be found in the *Roman* Church in the Administration of the Sacrament, we know that it is but since the Popes have made themselves Soveraigns, since they have raised themselves to be Arbitrators of Crowns, since they took upon them to depose Kings from their Thrones, and usurped that Temporal Power which they now injoy: We know that it is but since that time, that they have endeavoured (as by Right of Conquest) to oblige all Nations to speak the *Roman* Language, as a Mark of their Bondage to the Pope, following the Example of the old *Roman* Emperors, who after they had reduced several Provinces and Nations under their Jurisdiction, constrained them to speak the *Roman* Language.

That Tyranny of constraining the People to celebrate the holiest of our Mysteries in a Tongue which they understand not, is a thing so evidently contrary to that which the Holy Ghost teaches us in the *Scripture, that almost

*1 Cor. 14. 16.

all

all the Christian Churches, which have received from the Apostles their Belief and the Form of Celebrating the Eucharist, do celebrate it unto this day in the *vulgar Tongue* of the Countries whereof they are Inhabitants. The *Greeks* have their Lyturgy in their own Tongue, as every one knows; the Christians of *Moscovia*, who received of the Apostle St. *Andrew*, the Faith of Christianity, have their Lyturgy in the *(a) Slavonian* Tongue, which is the vulgar Tongue of the Country they inhabit. The *Armenians*, converted for the most part by S. *Bartholomew*, speak their *(b)* own Tongue in the Celebration of the Holy Mysteries. The *Jacobites*, who dwell in *Syria*, speak *(c) Syriack*, in celebrating the Eucharist. The *Abissine* Christians celebrate the Divine Service and the Communion in the *(d)* Tongue of their Country. Which makes me believe, that all Christian Nations conformed themselves to the Practice of the Primitive Church, and that they have well perceived, the Holy Ghost forbid the celebration of these holy Mysteries (which consist in Blessings and Thanksgivings) in an unknown Tongue, to which the Unlearned could not answer, *Amen.*

(a) Guagn. *de Relig. Moscov.* pag. 250.

(b) Cassander *Lyturg. cap.* 13. pag. 31.

(c) Brerewood pag. 194.

(d) Chytræus. pag. 28.

CON-

# CONCLUSION
## OF THE
# FIRST PART.

*The Articles of Faith of the* Roman *Church cannot be proved, either by the Practice of the Primitive Church, or by the Authority of the Ancient Fathers.*

ALl thoſe Reflexions, which I made for my own particular Inſtruction and Edification, brought a great Light into my Soul, and overthrew in part the falſe Principles, wherewith the Errors of the *Roman* Church are ordinarily intricated and darkened. Firſt I began to miſtruſt that Church, and then afterwards to draw ſome Conſequences againſt the Errors thereof. I thought, ſince it is a thing very natural to *miſtruſt* one in all his Conduct, after we have once ſurpriſed him in a Fault, that after having diſcovered the Errors of the *Roman* Church concerning the Queſtion of

of the Euchariſt, I might reaſonably miſtruſt it in all the other Articles of Faith, of which it makes a particular profeſſion; and ſo I ſaw nothing ſure, nothing faſt in the Church of *Rome*. I believed I might juſtly miſtruſt; that this Church had done in the Doctrine of *Indulgences*, *Purgatory*, *Prayer for the Dead*, and *Invocation of Saints*, the ſame that it has done in that of *Tranſubſtantiation*, *Reality*, and *Sacrifice of the Maſs*; that is to ſay, I feared they were Articles which had been framed againſt the Doctrine of the Ancient Church, the Teſtimony of the Holy Fathers, and the Authority of the Word of God. Moreover, I thought that (having remarked the Errors of *Rome* in the chief and moſt holy of all the Myſteries of Chriſtianity) I was not obliged to examine the other Articles, and that that only was enough to make me ſuppoſe, that it had erred in all the other Points of its Doctrine, and that one muſt conſequently forſake its Communion, if he doth deſire to be ſaved.

The deſire of my Salvation, was a deſire which Grace had rooted very profoundly in my Soul; but the thought

of forſaking the Communion of a Church within which I had been brought up, was a thought very contrary to my natural Inclinations. I could not blind my ſelf from ſeeing the Errors of *Rome*, but I had not yet ſtrength enough generouſly to forſake them, to the peril of whatſoever could happen. The Reaſons which made me underſtand my Errors, came every day to preſent themſelves to my mind, with ſome new Lights and Evidences. The Church of *Rome*, whereupon I look'd before, as if it had been encompaſſed round about with the Truths of the Scripture, grounded upon the Authority of the Saints of the Primitive Church, appeared to me at that time bared of all thoſe fine Teſtimonies. But at laſt, the ſame Pretence which cauſed me to defer my converſion, when the Grace of God had made me underſtand that the *Romiſh* Faith was not grounded upon the *Word of God*, cauſed me to defer it again, after it had made me underſtand, that this ſame *Romiſh* Faith was grounded neither upon the *Authority* of the *Holy Fathers*, nor upon the *Practice* of the *Ancient Chriſtians*, according

according to the pretensions of the *Roman* Theologians. This Pretence was the Authority of *Rome*, which I supposed Infallible, and it was that pretended Infallible Authority which kept me still in its Communion.

If the *Roman* Church be Infallible, what matter is it whether the Articles determined by it have any foundation in the Word of God, or upon the Authority of the Fathers, or Practice of the Primitive Church? As long as we suppose it Infallible, we must believe all the Articles it teaches; and it signifies nothing to say, that such or such an Article of Faith was not heretofore believed. When the *Roman* Church shall declare it an Article of Faith to believe, *That the blessed Virgin* Mary *was conceived without any original sin*; and that we must hold as œcumenick the Council of *Basil*, that *teaches us this Doctrine: When this Church shall declare, *That all Christians are truly and really buried in Jesus Christ in Baptism; That the Water used in that Sacrament is transubstantiated into Christ's own true Blood, wherein our sins are purified*; and *That it is an Heresie to believe, that under the* appearances *of the*

*Sess. 36.

*Water of the Baptism there remains something of the* substance *of Water; That Baptism must be worshipped:* When the Church shall be pleased to determine all these Articles, and to declare that they are implicitly in (*a*) Scripture and in the (*b*) Fathers, we shall be obliged to believe them, because the Church is Infallible.

(a) *Rom.* 6. 3, 4. *Col.* 2. 12. *Gal.* 3. 27.

(b) *St. August. Epist.* 164. *ad Emerit.*

This way of dealing, to acknowledge plainly, that neither the Fathers of the Church, nor the first Christians, believed many Articles of Faith which are now believed in the Church of *Rome*, seemed to me a great deal more sincere, than to seek in the Fathers what they never said, and to make the Primitive Church believe things which it did never so much as think of. This way of dealing freely was a little bold, but it was just, sincere, and very easie. According to that Method, when one asks a Theologian, Why do you believe Transubstantiation? he presently answers, that he believes Transubstantiation as an Article of Faith, *because the Council of*

13. (*c*) Trent *hath declared that it is an Article of Faith, and pronounced* Anathema *against those who should hold the contrary.* Is it not better to answer thus, than to break

break ones brain to give unto the Fathers, both *Greek* and *Latin*, several Explications, which they would not avow, if they were alive, and to make the World believe, that in those Passages of the Fathers, wherein they use these words, μεταποίησις, μεταβολὴ, μεταῤῥύθμισις, μετάλειμις, μετασοιχείωσις, they have intended to say μετουσίωσις, which is an Expression not to be found in any of those Fathers, as it is observed by a late (a) Bishop of *Norwich*, cited by Dr. *Hammond* in his *Catechism*.

(a) Θεανθρώπ. *Orig. Eccles. tom. I. part. post. p. 247.*

I see very well, said I, that after the Examination of the Scripture, and of the Fathers, wherein it is impossible to find evidently the Articles of Faith of the *Roman* Church; the shortest way is to refer all the business to the Authority of the Church. Thus, if the Authority of the *Roman* Church be Infallible, to deal fairly, simply, justly and honestly, we must say: *I believe the Christian People, for whom Christ shed all his Blood, ought not to partake of the Chalice of his Blood, because the Council of* (b) Constance *and the Council of* (c) Trent *have so determined*: I believe, that besides the Sacrifice of the Cross, there is another Propitiatory Sacrifice,

(b) *Sess.* 13.

(c) *Sess.* 21.

crifice, *viz.* the *Maſs*, which blots out the Sins both of the Quick and the Dead, *because the Council of* *Trent *made that an Article of Faith:* And ſay the ſame honeſtly and in good earneſt of *Purgatory*, of *Indulgences*, of *Invocation of Saints*, and of other Articles, and not headily drive on to find in the Primitive Church Articles of Faith, whereof it had never ſo much as the leaſt knowledge or Notion. Thus there remains nothing, but to examine if the Authority of the *Roman* Church be Infallible.

*Seſſ. 22. chap. 1, 2. can. 1, 2, 3.

This was the indiviſible Point whereupon I fixed all my Religion; thither I reduced all the Controverſial Queſtions; wherefore I examined that Queſtion of the Infalliblity of the *Roman* Church; but, whether becauſe I was afraid to find the Infallibility of *Rome* as ill grounded as the Doctrine of Tranſubſtantiation; whether becauſe the greedineſs I had to maintain with credit and reputation the Authority of the Church, which I was ingaged at that time to ſuſtain in Publick Diſputes, had diſtracted and blinded me; whether becauſe Grace was not pleaſed at that time to make an end of my Converſion,

verſion, but would have me grow ripe, and root very profoundly in my mind the Reaſons I had meditated, to faſten me more and more in the Faith of the Holy Word; I deviſed many Proofs and many Reaſons, both good and bad; I perſwaded my ſelf firſt, that I might perſwade others more eaſily; and I maintained in my Publick *Theſes*, That the *Roman* Church, even that the Pope alone was Infallible, when he determins ſomething that belongs to the Faith.

That Perſwaſion kept me ſtill in the Church of *Rome*; wherefore I began to be aſſwaged, and to change my Diſcourſe; and whereas I had conſidered the Articles of Faith of that Church as ſo many Errors, becauſe they were not agreeable with the Doctrine of the Primitive Church, and the Teſtimony of the Fathers, I conſidered them at that time only as ſome Novelties which were not criminal; ſince I ſuppoſed, that Church being Infallible, had right to produce every day, and to declare new Articles of Faith. In that Suppoſal, when ſome Learned Man asked me my Sentiment in particular upon ſome Queſtion of Divinity, I ſoon return'd, accor-

according to my Opinion, and I reduced all the Queſtions to the Infallibility of *Rome*. But when I was obliged to ſpeak in publick, and before the People, I thought my ſelf ingaged, for fear of ſcandalizing and diſcontenting weak minds, to uſe the Method which others uſe every where, and to bring (though againſt my own perſwaſion) ſome Paſſages of the Scripture, and ſome Teſtimonies of the Ancient Fathers of the Church, to prove in particular every Article of the *Roman* Faith.

Such was my dealing at that time, when the only Perſwaſion of the Infallibility of *Rome* faſtened me in its Communion.

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*The* END *of the* FIRST PART.

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# THE
# SECOND PART.

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# SECOND PART.

*The Church of* Rome *is not the true Church, its Authority is not infallible, and that it is full of Corruptions and Errours.*

## *INTRODUCTION.*

*The Divine Providence brought forth ſome occaſions, which made me reſolve to examine the very firſt grounds of the queſtion concerning the Authority of the* Roman *Church.*

THE ſame truth may have different aſpects of light, according to the diverſe ſides whereby it is look't upon. Truth is otherwiſe look't upon when it is Taught, otherwiſe when it is Preached, otherwiſe when it is Examined

mined with learned men, otherwiſe when in particular by private writings, or meditations; yet all thoſe ways bring every one of them their light and peculiar ſtrength, which contributes extreamly to faſten ones Soul. And foraſmuch as Grace intended to eſtabliſh me in the knowledge of the truth, after a ſolid and immoveable manner, (a thing being almoſt always as well known by it's contrarie's knowledge, as by the knowledge or notion of it's own ſelf) in teaching and preaching the Articles of Faith of the *Roman* Church, the errors of the *Roman* Church came to preſent themſelves diſtinctly to my mind, with the moſt hidden, moſt ſecret and moſt myſterious tricks they be cloathed withal; and in writing for the infallible Authority of the *Pope*, I began to learn that the *Pope* was not infallible, and by conſequent that all the Articles of Faith of the Church of *Rome*, which I grounded upon ſuch an infallibility, were grounded upon a lye.

1. *The occaſion I had to examine a-new all the Articles of Faith of the* Roman *Church, which I reduced all to the Authority of the ſame Church.*

I Had not yet the age that the Canons of the Church required to be ordained *a Prieſt*, when I had made an end of my Courſe of *Divinity*, and the General of the Order of which I was, beſides the ordinary permiſſion of preaching, which he uſes to give to thoſe who were judged to have the neceſſary aptitudes to teach and edifie the people, ſent me an extraordinary permiſſion, to preach the word of God, though I was but a Deacon. I was ſent that year to dwell in the Monaſtery of the chief town of *Champagne*, and the ſuperior of that Monaſtery, who was a perſon of an extraordinary capacity, and conſummated vertue, appointed me to teach publickly the *Catechiſm* in one of the Churches of that Town. I did it, and whereas the concurrence of the Articles of Faith, which I diſcourſed of, obliged me to diſcourſe of matters of Con-

Controverſie, I had occaſion to examine them, to conſider all the reaſons both for and againſt, to inſtruct my ſelf leaſurely of all the truths of the word of God, and to diſcover all the errours of the *Roman* Church every one in particular.

Yet I did not publiſh in the Pulpit the light of truth wherewith God Almighty lightened my mind, and I did preach the Articles of Faith of the *Roman* Church, whereof I was but a litle perſwaded. I muſt needs here, O my God, give ſatisfaction for the wrong I did to truth. Many people that followed the Wars, who Wintered in that Town where I preached, came to hear my Catechiſms: two of them, which were of the Proteſtant Religion, one an Officer and the other a common Souldier, born one in the Province of *Languedoc*, the other in that of *Poitou*, came to tell me that the reaſons I brought forth for the defence of the Faith of *Rome*, had perſwaded them, that they were ready to forſake and forſwear their hereſies, and that they prayed me to inſtruct them farther in the Principles of the *Roman* Religion:

I did it, I inſtructed them a while, and I made them to forſwear, according to the forms of *Rome*, unto the Superior of that Monaſtery.

Ah! could thoſe men hear my voice, I would cry unto them with all my heart; Come again, Brethren, come again into the lap of the Church from which I pluck'd you out: the reaſons I alledged to you, I acknowledge now they were but Sophiſmes, the Authors I cited, I made them ſpeak againſt their own minds, expounding them after ſome ill conſtructions; in fine, the places of the Scripture which I cauſed you to take notice of, read them again and again without preoccupation, and you ſhall find that they teach nothing leſs, than what is taught in the Church of *Rome*. That antiquity, which I attributed to that Church, began only after the purity of the Goſpel had been corrupted by the Biſhops of *Rome*; that Church which I ſaid, was the image of the Primitive Church, is truly the Church of the *latter-times*, whereof St. *Paul* * ſpeaks; *a Church which forbids to marry, a Church which holds that it is a ſin to eat certain meats in certain*

* 1 Tim. 4.

*certain times*, and by consequent a most corrupt Church, wherewith the Primitive Church hath no commerce or conformity; in short I should tell them freely, that I did not believe my self, at that time, that the Articles of the Faith of *Rome* were grounded either upon the Authority of the Scripture, or the Authority of the Fathers of the Primitive Church, and that all that I was detained withall in the Communion of *Rome*, was the belief which I was perswaded of, that the *Pope* was infallible, which belief I have discovered since to be false and a great errour.

2. *The occasion I had to doubt of the infallibility of the* Pope, *made me resolve to examine again and without passion, upon what the Authority, which the Church of* Rome *boasts so much of, is grounded.*

AFter I had continued to teach the Catechism in that Town, my Superiours destinated me to dwell in the Monastery of *Sens* in *Burgundy*; I arrived

rived there in the time whereat the Lord Archbiſhop of *Sens* had reſolved to make an end of the difference he had had a great while with all the Monks of his Dioceſs, concerning the right he ſtood upon, to make his viſitation in their Churches: he had already begun to deal compulſively with ſome of the Monaſteries which are in his Dioceſs, and the Provincial of our Order, fearing that my Lord Archbiſhop would deal after the ſame manner with the Monaſtery of *Sens*, and that the Monks ſhould withſtand him, to the ſcandal of all the people, gave order to the Superior of that Monaſtery to go to my Lord Archbiſhop, and to inform him of the reaſons which the Monks inſiſted upon, to withſtand the Biſhops, and not ſuffer them to hold any viſitation in their Monaſteries; the Superior deſired me to come with him, he went to my Lord Archbiſhop, diſcourſt to him his reaſons according to the order he had received of the Provincial, and my Lord of *Sens*, who was a learned man, a ſublime ſpirit, skil'd in all Canonical matters, gave his anſwers to all that the Superior had propoſed

poſed to him; I heard that great Archbiſhop with all the reſpect and veneration I was to do, and I ſtayed holding my peace till his Grace was pleaſed to begin to me, and deſire me to ſpeak if I had any thing to anſwer to what he had ſaid; I told his Grace, as compendiouſly as I could, what I had remarked in his anſwers, which I was not contented with, and I anſwered to his reaſons as ſuccinctly as it was poſſible. Some days after the Provincial wrote to me, and deſired me to ſend him the reſult of the Conference with my Lord Archbiſhop, and to write him withall what I my ſelf in particular thought of the Contention we had with the Biſhops concerning the matters of Juriſdiction; I examined the queſtion in its principles, I reduced the Conference we had with my Lord Archbiſhop to ſome Capital Arguments, whereupon I wrote fully, and at length all my remarks in form of Reflexions, which I ſent to the Provincial, as he deſired me to do, whereupon he wrote to me the moſt obliging letter in the world.

Thoſe Reflexions I had made, gave me a great deſire to examine the greatneſs of the Power, which is attributed to the *Pope* in the Church of *Rome*, and gave me the occaſion to weigh with more maturity the reaſons, whereupon I was perſwaded to hold that the *Pope* was infallible. Alas! ſaid I, all the reaſon the Monks have to refuſe to obey the Biſhops, is becauſe the *Pope* has held them excuſed from their juriſdiction; what then? could the *Pope* releaſe Children from obeying their Fathers? could he releaſe Servants from their duty to their Maſters? can he free men from obedience to their Superiours? can he take away the Sheep out of the conduct of their Paſtors, without expoſing the flock to the fierceneſs of the Wolves? in ſhort, can he releaſe the Monks from the natural juriſdiction of the Biſhops, ſo that all the order of the Church ſhall not be overthrown and diſturb'd with inevitable confuſion?

Doth not one ſee every day the effects of thoſe diſpenſations, which are altogether the effects of that mighty

ty power, which is attributed to the *Pope*? If a Biſhop comes to make his viſitation in ſome Churches belonging to the Monks, they ſhut the door againſt him, to the ſcandal of all the people. If the matter comes into ſome of the Monk's Churches, to perform therein ſome Eccleſiaſtical Functions, there muſt be a great fighting before, as it happened about 6 years ago, with the Prieſts of St. *Roch*, by the Capucin Nun's Church at *Paris*, at the Burials of *Madame la Ducheſſe de Vandôme*; they uſe the handles of Croſſes inſtead of Halberds, they fight with Links and Candle-ſticks, they burn the Surpleſſes of the Prieſts, they rent their Ornaments, in fine, the ſtrongeſt beat down the others; ſome loſe there their ſquare Caps, ſome their Hats; and of an action which ſhould be to repleniſh all the aſſiſtants with thoughts of death, of eternity, of the judgments of God, they make it a Buffoonry, a Puppet's fighting, an action ſo ridiculous that the moſt ſerious can hardly forbear to burſt with laughing, a jeaſting which is the ſubject of I know not how many

Satyres and mock Poems, ſo far that they muſt make of each ſide ſome verbal reports, and obtain from the King an expreſs inhibition, to hinder the people from making Ballads thereupon, and enterludes to make the people laugh at it on the Theaters of the King's or the Duke's Playhouſes

Theſe tragical and ſcandalous conſequences which are the effects of the power of the *Pope* in the Roman Church fretted me, and went againſt my mind, which was the cauſe that I reſolved to examine again whether that Authority, which is given to the *Pope*, was grounded upon ſome reaſonable principles, and to examine it, if it was poſſible, without any prejudice, for my own inſtruction, and to eſtabliſh ſolidly the grounds of my Religion; but God Almighty whoſe judgments are impenetrable, permitted that the reſolution I took was croſſed again for ſome while. The Curates of the Dioceſs of *Sens* at that time were to meet every month in the Synod wherein my Lord Archbiſhop preſided and there give their anſwers and opinions upon the

the Canonical and Eccleſiaſtical queſtions, which had been propounded in the precedent meeting; many of thoſe Gentlemen who thought I had a peculiar knowledge of the Eccleſiaſtial Hiſtory and of the Canons of the Church, came to me and deſired me to explain the propoſitions to which they were to anſwer in the next Conference, and give them the reſolutions and the proofs of them; and ſo whereas I gave them every month their Conferences in writing, that employed me wholly, and gave me no other leaſure, during ſix or ſeven months, but to ſtudy hard the Holy Fathers writings, the *Pope's* decretals and the other Books of the Canons, which I could find in the Monaſtery that I lived in.

3. *Circumſtances wherewith I began to examine the Authority of the* Roman *Church, and what is my deſign in the rehearſal of them.*

AT laſt the divine providence furniſhed me with an opportunity, which ſet me in a condition to give my ſelf

ſelf to the inquiry I intended to make; I went with the obedience of our General to live in a Monaſtery, which is called *Font-Evrald*, by the River of *Loire* about nine miles from *Saumur*: there I had the leaſure to examine throughly the queſtion of the Authority of the *Roman* Church and of the infallibility of the *Pope*, which was the only principle which kept me in the *Roman* Church; every thing did contribute to my deſign: the ſolitude and the commodity of a fine and great library which I had at hand, gave me all the facility that could be, to give my ſelf to that examination, and I was no great while before I had acquaintance with one of the moſt learned men of that province, who is Mr. *Prior Pavilion*, who among the Books he has written, made an anſwer to Mr *Claude* Miniſter of *Charanton*, concerning the matter of the *Euchariſt*: I took an extream delight to converſe with him, and he took the pains, as to come almoſt every day from about a mile off, to the place where I dwelt, and there we paſſed all the day long in Conferences and diſputes upon matters of Religion;

Religion; it was with all those advantages, having the convenience to learn the thoughts and to weigh the reasons of the learned men both of the quick and the dead, that I examined that question whereupon depended my Religion and consequently my Salvation.

It would be a very hard matter to rehearse here all the questions which I thought to have some connection with that that I had proposed to examine, and which I thought, were either the principles or the consequences thereof, and I should be tedious if I should rehearse here the thoughts of all the Authors I read upon that matter, the reasons I examined in their principles and in their sources, and the difficulties which I unwrapped; in fine, what I read, what I wrote and what I thought during the space of almost one year. Since I do intend here but to tell the faithful, the means, which God Almighty has used to draw me out of the captivity of the *Roman* Church, and to make me one of his Church, which professes to follow the purity of his word; I will relate here only the motives,

tives, which made at that time a mighty impreſſion in my mind, which were like Celeſtial influences of grace, which ruled my converſion; and my deſign in all this diſcourſe is no other but to entice the holy and faithful people to praiſe God, and to give thanks to his Majeſty for the marvellous things he works, inlightening with his divine lights, thoſe who walk in the wandering of the truth, and in being merciful even to thoſe who ſeek after pretences to remain in their errors.

CHAP.

# CHAPTER I.

## *The pretended grounds of the Authority of the Roman Church.*

I Did underſtand well that there was in the world a true manner of worſhiping God, and I ſuppoſed as a principle not to be conteſted, received of all thoſe to whom God has given reaſon, to govern themſelves; that the true manner of worſhipping God was that, which had been inſtituted by Chriſt: but, foraſmuch as all the Chriſtian Congregations do not agree together, to know which of them has the true Faith and the true Religion inſtituted by Chriſt, that was the point of my difficulty.

In that part of *Europe*, wherein I find my ſelf by the chance of my birth, I ſee two Congregations, two Chriſtian Churches the Roman and the Reformed, which both boaſt to have

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that true Faith, excluding the other: now how to reſolve that difference, and to know which of them has truth of it's ſide?

The Roman Church brags it ſelf to be the eldeſt, it reckoneth a multitude of people and nations who conform themſelves to it's Communion; and ſhews a long Catalogue of *Popes*, who have been ſettled one after another in the Seat of *Rome*: but if it be asked, to ſet open to the light its Articles of Faith, and to examine, whether or no they be agreeable to the word of God, to that true Faith which has been taught us by Jeſus Chriſt our Lord, it cryes out, frets and is diſturb'd, it cannot abide to come to that examination, and would be believed upon its own word. On the contrary the Reformed Church brags of nothing, ſhe could ſay that it is ſhe truly that is the eldeſt, ſince the doctrine ſhe teaches is conformable to that which Chriſt himſelf taught us; ſhe could ſhew in all ages and in all parts of the world, whole nations which are conformable to the ſame doctrine, which ſhe has learnt from Chriſt;

Christ; she could show long Catalogues of Bishops and Patriarchs, who have succeded one another in the Chairs, which the Apostles themselves have established, which are with her in Communion; and upon all those accounts, she could demand as well as the Roman Church to be believed upon her own word, without coming to the examination of her doctrine: but, forasmuch as she knows that this manner of dealing is unjust, and that she is sure she teaches nothing but what is agreeable to the word of God, she desires nothing so much as to be examined by the rule of the Scripture, and gives leave to all the world, to compare the doctrine she teaches, with that which they taught in the Primitive Church, with that which the Apostles, with that which Christ himself taught when he was upon the earth.

Now which of these two Churches acts more sincerely, and which of them have we most reason to suspect of error and falsehood? If somebody should come to a payment with you, and you could not know surely whether his mony were good or false

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coyn, would not you uſe weights, and a touch-ſtone to examine the mony? And if the man ſhould be angry and alledge to you, that the mony which he pays you ſeems very acuient, that there is in the world a great deal more ſuch as that, and that he has received it ſucceſſively from his great great Grandfather: Would you not ſay to him; Sir, there is great quantity of ancient mony which is falſe for all that; if this mony be not good, all the mony in the world, which is alike to it, is not good neither; and if theſe pieces be falſe, you may give them your Children ſucceſſively to the end of the world, but they would not grow better for all that: but if notwithſtanding the man would be believed upon his word, and could by no means abide you ſhould bring his mony to the trial, would not you take occaſion from thence to think, not without cauſe, that ſuch a man intended to cheat you?

Section

## SECTION I.

### Antiquity, Multitude, *and* Succeſſion *are not Priviledges of the Roman Church, above all other Churches.*

SUch is the manner of dealing in the Church of *Rome*; which is a great argument that the doctrine ſhe teaches is not agreeable to the word of God, ſince it cannot abide by any means, that it ſhould be examined by that rule: ſhe brags, that ſhe has on her ſide Antiquity, the greateſt number, and ſucceſſion; and in repeating often thoſe fine principles which dazle the world, in ſaying them over and over, and boldly, in cauſing them to be publiſhed every where by her controverſial and Theological Writers, ſhe has made the World almoſt believe, that ſhe is the eldeſt of all the Chriſtian Churches, and that among all the Chriſtian Congregations, there are but few which are not ſubmitted to the Church of *Rome*; and in fine that the Pope is the only true Succeſſor of St. *Peter*: theſe are the

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the three falſe principles upon which the Roman Church grounds it ſelf, but which have no other foundation than the boldneſs wherewith thoſe of that Church have uſed to publiſh them.

## §. 1. *The* Roman Church *is not the* Eldeſt *of all the Churches.*

WE learn of the ancient Eccleſiaſtical Authors, *Origine*, *Euſebius*, *Hierome*, *Iſidore* and others, that the Apoſtles, after they had received the Holy Ghoſt, with an order to go to publiſh the Goſpel in all the world, were ſcattered abroad as ſo many flouds full of the Holy Ghoſt, to preach the word of God in all the Nations.

St. *Peter* preached in *Judea*, *Galatia*, *Cappadocia*, *Pontus*, *Bithynia* and *Rome.*

St. *James* the ſon of *Zebedee*, in *Judea*, and *Spain.*

St. *John*, in *Judea*, and *Aſia* the leſs.

St. *Andrew*, in *Scythia*, *Europea*, in *Epirus*, *Thracia* and *Achaia.*

St,

St. *James* the brother of our Lord, in *Jerusalem.*

St. *Philip*, in *Scythia* and *Phrygia.*

St. *Bartholomew*, in the *Indies* and *Armenia* the great.

St. *Matthew*, in *Ethyopia.*

St. *Thomas* preached to the *Parthians*, *Medes*, *Persians* *Brachmans*, *Hyrcanians*, *Bactrians*, and *Indians.*

St. *Simon* in *Mesopotamia*, and *Persia.*

St. *Judas*, in *Egypt*, and *Persia.*

St. *Matthias*, in the higher *Ethyopia.*

St. *Paul* and *Barnabas* in many Countries of *Europe* and *Asia.*

Now I would very fain know upon what ground the Church of *Rome* would be accounted the eldest of all those Churches, which have been erected by the Apostles of Christ; if one of them have the right to be accounted and called the eldest of the Sisters, it seems in all reason, that it must be the Church of *Jerusalem*, for it was in *Jerusalem* that Christ himself preach't the greatest part of his Sermons; there he exercised his Offices of Priest and Bishop;

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Biſhop; 'twas in that City he was ſacrificed for our ſins; 'twas there the Apoſtles firſt declared the word of God, as it is to be ſeen in (*a*) St. *Luke*; it was of that Church St. *James* was created the firſt Biſhop in the world; it is the Church of *Jeruſalem* which is called by *Theodoret*, (*b*) *Mother of all Churches*, Μήτηρ ἁπασῶν τῶν ἐκκλησιῶν, *&c.* it is the Church of *Jeruſalem* which is to be acknowledged as *the firſt of all Churches*, according to the Teſtimony of all the Fathers, who were preſent at the Council of *Conſtantinople*, as *Baronius* himſelf teſtifies in the year of our Lord 382.

(*a*) Chap. 24. v. 47.

(*b*) *Hiſt. Eccleſiaſt. lib.* 5. *cap.* 9.

If the right of Antiquity is to be given only to a Church inſtituted by St. *Peter*, the Church of *Antioch* in *Syria* is to have in that the priviledge above the Church of *Rome*: for it is the moſt ancient of all the Churches which have been ever governed by St. *Peter*; in *Antioch* St. *Peter* executed the function of Biſhop, even according to *Baronius*, ſeven years before he had ever been at *Rome*; it was in *Antioch* that the faithful were firſt called Chriſtians, as it is reported in the *Acts of the Apoſtles*;

Apoſtles; and it is the Church of *Antioch* which is called by St. *Chryſoſthome*, the chief and Capital of the whole world: ἐνὸησον περὶ τῆ πρωτολείᾳ τῆς οἰκουμένης ἁπάσης.

In fine, if the Mother is more ancient than the Daughter, if the Spring is before the Brook, the *Greek* Church is more ancient than the *Roman*: the *Greek* Church was erected by St. *Paul* and S. *Andrew*, and it was from that Church, as from an holy Spring, the name of Jeſus Chriſt was ſcattered abroad afterward through the Kingdoms and Nations of the earth; it was from the Greek Church the Roman received the *New Teſtament*, the *Apoſtles Creed*, that of *Nice*, and St. *Athanaſius*; it was of the Greek Church that the Roman learnt the very names of *Baptiſme*, of *Euchariſt*, of *Biſhop*, of *Prieſt*, of *Deacon*, *&c.* So that the Biſhop of *Bitonto* (*c*) acknowledges, in the *Council* of *Trent*, that the Greek Church is the mother of the Roman, and that it is from that, *Rome* has received all it poſſeſſes: *ea igitur Græcia mater noſtra, cui id totum debet quod habet Latina Eccleſia.*

(*c*) *lib. de actis Conc. Trident. pag.* 18.

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You may judge now upon what are grounded those fine Titles of Eldership of the Roman Church, of which they make so much noise and so much boasting.

§. 2. *That the* Multitude *is not of the Roman Church's side.*

THE vanity the Church of *Rome* is puffed up withal to have *Multitude* of its side, is not better grounded than the *Antiquity* of it. Truly if you should dwell in the middle of *Paris* or of *Rome*, and without taking any notice of the things which are acted in the world, should take the word of the Preachers of the Church of *Rome*, they would make you believe, that all the Christians in the world belong to the Roman Church, and that there is but a very small number of those who will not submit themselves to the *Pope*'s jurisdiction. But if you will lift up your eyes and look upon that which is done in the world, you shall find that of all the three great parts of the world which have been known to our Fathers,

*ASIA*

*ASIA* is all full of Christians who have received their Faith from the very Apostles, and who never have received nor receive yet the domination of the *Pope*: you may find there the Christians of *Palestine* submitted to the Patriarch of *Jerusalem*; the *Syrians* and the *Melchites* under the Patriarch of *Antioch*; the *Armenians* and *Georgians* subjected to their own Patriarchs and Metropolitans, who do not acknowledge the dominion of the *Pope*: you may see there the *Mingrelians*, the *Circassians*, *the Christians of the less Asia* submitted to the Patriarch of *Constantinople*; the *Jacobites*, *the Christians of St. Thomas* submitted to their peculiar Patriarchs and not to the *Pope* of *Rome*.

If you set your eyes on *AFRICA*, and on those in that part of the world who have received the Gospel, you may find there the *Egyptians* and the *Cophtes* to be subjected to the Patriarch of *Alexandria*; the *Ethiopians* or *Abissins* have their own Patriarch, who doth not acknowledge yet unto this day the jurisdiction of *Rome*, what relation soever the *Pope*'s Missi-

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onaries had made of it. As for that Province, whereof the *Jesuites* make so much noise, which they call the Kingdom of *Congo*, the Governours whereof have submitted to the *Popes* Dominion, it is very easie to know, that it is nothing but *a Mission of Jesuites* such as those which they have erected in *Goa*, in *Jappan*, even in *England* in the very chief Town of this kingdom, to root therein in spight of all the Laws of the Kingdom and all Magistracy.

In *EUROPE*, the Greeks are submitted to the Patriarch of *Constantinople*, the *Moscovites* have a Patriarch at *Moskow*, who relies not on the *Pope*: the *Christian Protestants* and Reformed in *England*, in *Danemark*, in *Swedeland*, in *Holland*, in *Switzerland*, in *Germany* and in *Hungaria* are subjected to their Bishops and Metropolitans, who are not subjected to the *Pope*: and every body knows that in *Bohemia*, in *Poland*, even in *France*, even in some Countrys of *Italy* all is full of Reformed Churches, which do not acknowledge the jurisdiction of the Pope: So that all that great huge

huge multitude, whereof the Roman Church boasts so much, is *Spain*, most part of *Poland*, *France* and *Italy*, some *Cantons of Switzerland*, part of the *Low-Countries* and of *Germany*: this is that great multitude of people: *parturiunt montes &c.* what is that in respect of the whole world?

And lest some body should think that those Churches, which are not submitted to the *Pope*, be some small Churches; those who will take the pains but to read the Historians, shall find that the only Patriarchat of *Constantinople* has contained 80 *Bishopricks* and 40 *Archbishopricks*; the Church of *Antioch* 150 both *Bishopricks* and *Archbishopricks*; that of *Jerusalem* more than 76; and that there have been only in *Africa* 420 both *Bishopricks* and *Archbishopricks*, according to *Myræus's* relation, which have never followed the belief of the Roman Church: from thence you may judge of the rest. (a) Pag. 94.

§. 3. Other

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## §. 3. Other Churches, *as well as the Roman, have their* Succeſſion *from the very Apoſtles.*

AS for the matter of *Succeſſion*, if you hearken to thoſe of the Church of *Rome*, you would think, that only in the Church of *Rome*, the Biſhops have ſucceeded one another, from the beginning of the Chriſtendom. Thoſe Gentlemen would make all the world believe, that the Churches, which are not of their Communion, have neither Vocation, nor Title, nor Ordination; and conſequently, no right in the Eccleſiaſtical Functions, in the Adminiſtration of the Sacraments, or Preaching the word of God. But if you will but open your eyes and read *Nicephorus*, *Cedrenus* and other Hiſtorians, you ſhall find, in the Churches which have never ſubmitted to the *Pope*, which have ever kept the purity of the word of God, ſeveral Catalogues of Biſhops and Patriarchs, who have ſucceeded one another, from the Apoſtles time.

In

In *Jeruſalem*, *Jeſus Chriſt* our Lord the Son of God, the Holy one began the function of an Everlaſting Biſhop, which he will continue to exerciſe during all Eternity. St. *James* was the firſt Biſhop afterwards, next *Simon Cleophas*, then *Juſtus* the *Jew*, *&c.* and ſo ſucceſſively Biſhop after Biſhop, Patriarch after Patriarch, unto *Germanus* and *Theophanes*, who in our days have ruled that Church being the Patriarchs thereof.

In the Church of *Antioch*, St. *Peter* was the firſt Biſhop, whom ſucceeded *Evodius*, then *Ignatius*, then *Hero*, then *Cornelius* and others ſucceſſively, who have ſo well conſerved the doctrine of the Primitive Church with the right ſucceſſion of St. *Peter*, that he of thoſe Biſhops who lived about the year 1237 agreed together with the Patriarch of *Conſtantinople* to excommunicate the *Pope Gregory* the 9th and pronounce Anathema againſt his Errors.

In the Church of *Alexandria*, the Patriarch *Gelaſius*, who ruled that Church in the year 1636 ſucceeded *Cyrillus*, *Cyrillus* ſucceeded *Meletius*, *Meletius*

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*Meletius Joachim* and ſo from Biſhop to Biſhop, they ſucceeded the Evangeliſt St. *Mark*, who was the firſt Biſhop of *Alexandria.*

In the Church of *Conſtantinople*, the Apoſtle St. *Andrew*, who was the firſt Biſhop of it, as relates *Nicephorus*, had for his ſucceſſor *Stachys*, *Stachys* had *Oneſimus*, *Oneſimus Polycarp*, and ſo ſucceſſively 177 *Biſhops*, the moſt part great perſonages, and learned men, unto *Cyrillus* and *Methodius* who ruled that Church in our days, and *Parthenius* who rules it unto this very day. It was to one of thoſe Patriarchs that the Miniſters, who Preached the Goſpel in *Germany*, ſent their Confeſſion of Faith in the year 1576 for a token of Uniformity of Doctrine they had with all the Eaſtern Church.

SECTI-

## SECTION II.

*That neither* Antiquity, *nor* Multitude, *nor* Succeſſion *are infallible marks of the true Church, and conſequently that one Church may have them all, and, with them all, be an Heretical Church.*

IT is very eaſie to know by all that which I have rehearſed before, that, if we muſt judge of the truth and of the right of a Church by its Antiquity, or by the Multitude of thoſe who profeſs the ſame belief, or by the Succeſſion of its Biſhops, it will not be in favour of the Roman Church ſhutting out all others; ſince you may find ſome Churches more Ancient than the Roman Church; ſome Churches more large and more numerous, and whoſe Succeſſion is as ſure at leaſt, and without compariſon a great deal leſs interrupted, and leſs diſturbed, than that of the Church of *Rome* has been, by Schiſmes of I know not how many years, by the Hereſies of its Biſhops, and the

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Monstrous life of a great many *Popes*.

But for as much as the truth of a Religion doth not depend upon a question of Chronology, Geography or History, I will shew that neither the Antiquity of a Church, nor the Multitude of those who stand of its side, nor the Succession of its Bishops, are infallible marks, which oblige us to believe that such a Church is the true Church of Christ; since it may be very possible that such a Church may have all those marks, and for all that be an Heretical Church.

## §. 1. Antiquity *is not an infallible mark of the true Church.*

IT is a rule received by all Lawyers; that things which have been worth nothing in the beginning can never grow better in time: (a) *quæ ab initio non valuerunt, tractu temporis convalescere non possunt*: and *Tertullian* (b) holds for a principle: that there is no *Prescription* against truth; *veritati nemo præscribere potest*: if you be a possessor of a house, of a field, of

(a) *L. quæ ab initio. ff. de reg. Juris.*

(b) *de virg. veland.*

of land, and you have enjoyed it peaceably during a hundred years, though you ſhould have loſt all your Evidences, or ſuppoſe you had never any, the preſcription of a hundred years would eſtabliſh you rightful poſſeſſor of that field, land or houſe. But it is not the ſame in regard of error and truth; if you have been in an error from the beginning of the world, all that long *Preſcription* of years will not give you a right to maintain ſuch an error; becauſe error cannot be ſtrengthened by Preſcription, and a thing which was falſe from the beginning of the world, can never become true by continuance, though it ſhould laſt as long as Eternity it ſelf; it would be always new in reſpect of truth: on the contrary the things, which are true, bring always with themſelves the character of a right Antiquity, according to that principle of the ſame *Tertullian*; that truth is altogether antient and everlaſting; *veritas ſempiterna & antiqua res eſt*: and is it from that principle that, after he has ſuppoſed, that there are ſeveral things, which ſeem new, which

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nevertheleſs are very Ancient, he concludes that it is not ſo much novelty as truth that confutes throughly all Hereſies: *Hæreſes non tam novitas quàm veritas revincit.* So that following this principle, to prove, that *Prayers directed to Saints*, that the *worſhiping of Images*, that the *Belief of Tranſubſtantiation*, are ſo many errors, 'twill go a great way to ſhew their novelty that they be Articles of Faith of a *New impreſſion*; but yet it is not enough barely that they are new, we muſt moreover ſhow that thoſe Articles *are contrary to Truth*; that is to ſay, *the word of God*: let a matter of Belief ſeem to you, as much new as can be; if the Articles it contains be true, if they be agreeable to the word of God, to that Doctrine which we have received from the very Apoſtles, it is an *Ancient belief*: therefore do not ſay, that the doctrine they teach in the reformed Churches, is a new doctrine, you are to examine firſt, if it be true, if it be agreeable to the word of God; and if you find it ſuch, you are to ſay, that it is an Ancient doctrine: but if ſo be that, in one of

thoſe

thoſe Churches which derive their Original from the Apoſtles, they ſhould teach a doctrine, which is not conformable to the Goſpel, the priviledge of antiquity will not excuſe them from error, they would be ancient inveterate diſeaſes, whom the priviledge of being old would not be able to heal.

Is there in all the world a Religion more ancient than that of the Idolaters? yet dare any ſay that the priviledge it hath of being old gives it that of being true and Infallible? and do you think that the ancient Fathers of the Church, who diſputed againſt the Heathens, would have urged againſt them, that among all Religions and Churches, that is always the moſt true which is the moſt *Ancient*? it was on the contrary what the Heathens objected to them againſt the Goſpel, as (*a*) *Clemens Alexandrinus* relates; *What then*? ſaid thoſe blind men, *ſhall we forſake our Idols, the Religion which hath been given us from hand to hand by our great great Grandfathers?* And it was to that argument of antiquity the Fathers uſed to anſwer; that antiquity ſignifies nothing

(*a*) lib. 4. Recognit.

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thing in matters of Religion; that the cuſtome of worſhiping Idols being an error, the antiquity they boaſted of, was an Antiquity of error, according to that of (*b*) St. *Cyprian*: *conſuetudo ſine veritate vetuſtas erroris eſt.* In fine, ſaid St. *Clemens*, if your Father has been a Thief, a deboſhed and a diſſolute, ſhall you be obliged to be a Thief, a deboſhed and a diſſolute, becauſe your Father was ſo? is there any crime in the world which would not be committed without puniſhment, if Antiquity could priviledge wickedneſs and free it from puniſhment?

(*b*) *Epiſt.* 74. *ad Pomp.*

The Prophets knew not this fine doctrine whereupon the *Popes* pretend to ground their Religion; for, when they would have excited the *Jews* to forſake their errors and to give over their ſins, they ſaid to them, that a great while ago, they had entertained the word of God contumelioufly: *I ſpake unto thee in thy proſperity* (*c*) ſaith the Lord, *but thou ſaidſt, I will not hear: this has been thy manner from thy youth, that thou obeyedſt not my voice.* (*d*) *The Children of Iſrael and the Children of Judah have only done evil before me*

(*c*) Jerem. 22. 21.

(*d*) 32. 30, 31, 32.

*me from their youth--- for this City hath been to me as a provocation of mine anger and of my fury, even unto this day that I ſhould remove it from before my face: becauſe of all the evil of the Children of Iſrael and of the Children of Judah which they have done to provoke me to anger; they, their Kings, their Princes, their Prieſts and their Prophets, and the men of Judah and the inhabitants of Jeruſalem, &c.*

Whereby it is very eaſie to ſee that the Prophet believed not that the people of *Iſrael* had any right to deal wrongfully with the word of God, becauſe they had done ſo during I do not know how many ages; neither that the *Kings*, the *Princes*, the *Prieſts*, the *Prophets* and the *People* could pretend to ſtay ſtill in their blindneſs, becauſe in all ages before there had been found many of the *Kings*, of the *Prieſts*, the *Prophets* and the *People*, who had gone aſtray from the Law of God to proſtitute themſelves to errors.

In fine, Jeſus Chriſt himſelf knew not that fine maxime of *Rome*, that antiquity is a true mark of Infallibility, for when the Scribes and the Phariſees

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(*e*) Joh. 8.

ſees ſaid (*e*) that they were *Children of Abraham*, he anſwered them that their Genealogie was a great deal more Ancient, ſince they were *Children of the Devil* himſelf; but he thought not all that fair Antiquity could render them Infallible, could give them right to reject his holy word, and the truths he came to preach to them.

§. 2. Multitude *is not an infallible mark of the true Church.*

IF the *Multitude* be a mark of the true Church, we muſt need ſay that there was no true Church in the time of *Enoch*, in the time of *Noah*, in the time of *Abraham*; that there was no true Church, neither whilſt Chriſt Jeſus lived upon the earth, nor in the time of the Apoſtles, nor in the time of the *Arians*, if the accounts we have received of their numbers be true. When the *Antichriſt* ſhall appear in the world, the Church and the true worſhipping of God ſhall be almoſt deſtroyed: or what would be yet more horrible to imagine, we muſt ſay that the

the Church of *Antichriſt*, ſhall be the true Church; that, in the time of the *Arians*, thoſe who denied Chriſt our Lords Divinity, were the true Church; that in the time of the Apoſtles and the Martyrs, the Heathens had the true manner of worſhipping God; that Chriſt and his Apoſtles were not the true Church, but that it was thoſe who Crucified him who had reaſon on their ſide; and who doth not ſee that all theſe propoſitions are ſo many Blaſphemies, which yet are good conſequences from this principle urged by the Romaniſts? but are horrible impieties and falſehoods.

How far be theſe propoſitions from the thoughts of the Fathers and from truth! St. *Auguſtin* (a) ſaith, that the true Church was for a while incloſed in the ſingle perſon of *Abel*, a while in the ſingle perſon of *Enoch*, a while it did conſiſt all in the family of *Noah*, and ſince in that of *Abraham*. I ſhould be aſhamed to prove here among reaſonable people, that it was among the people of God before Chriſt his coming,

(a) *In Pſal.* 128.

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ing, and among the faithful in the Primitive Church that the true Religion was to be ſought after, not among the *Idolaters* and the *Heathens*; and you would look upon me as a man who thinks all the Chriſtians very little zealous for the love of Chriſt, if ſpeaking to thoſe who profeſs to follow him, I would engage my ſelf to prove what all the world ought to ſuppoſe as a principle not to be conteſted, that whileſt Chriſt lived upon the Earth with his Apoſtles, it was in that holy Colledge of Chriſt the true Church was to be found, not in the *Synagogue of the Jews*, which was all compacted of men, who gaſped but for the blood of the righteous, who ſought but to oppreſs the truth. As for the time of the *Arians* it is true, as *Theodoret* witneſſes, that the Emperour *Conſtantius* ſpake of *Athanaſius* as of a naughty fellow whom all the world looked upon with deteſtation, becauſe he held Chriſt's Divinity: Who art thou? ſaid that Emperour to *Liberius*, what part of the world art thou? to come all alone to trouble the quiet of all the Earth?

(b) *Lib. 2. Hiſt. Eccleſiaſt. cap. 16.*

Earth? It is true, as *Hilary* (*c*) witneſſes, that in all the ten Provinces of *Aſia*, there was but the Biſhop *Eleuſius* and a very ſmall number of people with him who perſiſted in the true knowledge of God: it is true, as St. *Hierome* (*d*) witneſſes, that in all the Eaſt, there was but *Athanaſius* and *Paulinus* who followed not the errours of *Arius*: nevertheleſs the true Church was not deſtroyed; it was not in the Communion of the *Arians* though they were the *Multitude*: it was in the ſingle Biſhop *Eleuſius*, it was in *Athanaſius*, it was in *Paulinus*, becauſe as *Liberius* anſwered to the Emperour *Conſtantius*, the word of Faith is not leſſened by the ſmall number of thoſe who profeſs that Holy word, neither by their lonelineſs: *non diminuitur ſolitudine mea verbum fidei*; and according to the witneſs of *Tertullian*, (*e*) it is not the great number of Biſhops that makes the Church; the Church may conſiſt in one or two, ſaith (*f*) the ſame; and *Gregory* of *Nazianze*; where are thoſe, ſaith he, (*g*) who deſcribe the Church by the *Multitude*, they have the *People*

(*c*) *In lib. de Synod.*

(*d*) *Contra error. Joan. Jeroſolim.*

(*e*) *De pudicitia.*

(*f*) *De pœnit. cap.* 10.

(*g*) *Orat. cont. Arian.*

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for them, and we have the *Faith*, they have abundance of Gold and Silver, but we have the true doctrine of Faith: whereby you may ſee that in that time the true Church did not conſiſt in the Multitude.

Neither ſhall it be in the *Multitude* that the true Church ſhall be found in the time of *Antichriſt*; the Church ſhall be reduced to a very little number, according to the teſtimony of Chriſt: (a) *when the Son of man cometh, ſhall he find Faith on the Earth!* St. *Hierome* (b) ſaith, that in that time the Church ſhall be reduced to a Wilderneſs; ſhall be delivered to the wild Beaſts, and ſhall ſuffer all the evils whereof the Prophet gives a deſcription; and St. *Chryſoſtome* (c) ſaith, that when the ungodly Hereſie, which is the Army of the *Antichriſt*, will come to lay hands on all the Churches, there will be no other proof of Chriſtianity, no other ſhelter for the Chriſtians, who ſhall deſire to know the truth, than the Holy Scriptures, than the word of God; and truly in that time, as well as in all thoſe which I have marked heretofore, the *Multitude* will

(a) Luke 18.8.

(b) *In Sophron.* 2.

(c) *In Matheum homil.* 49.

will follow the part of error, and the true Church ſhall be reduced to a little flock, which ſhall be ſtrengthened only with the word of God againſt all the Stratagems and the perſecutions of Antichriſt.

To make an end of that proof, I will rehearſe what happened in the Council of *Nice*, according to that which *Sophronius* (*d*) relates: all the Biſhops thought to introduce into the Church a new Law, which was, that thoſe who would be in the Sacred Orders ſhould lead a *ſingle life*: the good Prieſt *Paphnutius* a venerable old man, of a holineſs and purity free from all ſlanders, roſe in the middle of that multitude of Biſhops: You muſt not, ſaith he to them, lay ſo heavy a burthen upon the ſhoulders of thoſe who are in the Sacred Orders; you are to conſider what St. *Paul* (*e*) ſaith, that *Marriage is honourable in all and the bed undefiled*: to that voice a numerous multitude of Biſhops, Prieſts and Deacons, who were preſent there vouchſafing their attention, conſidered that Holy old man as an Apoſtle, who came to declare

(*d*) *lib.* 1. *cap.* 8.

(*e*) *ad Hebr.* 13. 9.

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clare to them the word of God, and changed their resolution; so knowing by the Doctrine of St. *Paul*, that Marriage is honourable in all, they left all the Church-men free to live in the state of Marriage as they had us'd to do before. Do but judge now if in that time the *Multitude* got the advantage over truth; and if the Fathers of that Council were of the opinion of the Roman Church, that the *Multitude* of those who hold one and the same Doctrine is a mark of the truth of that belief.

### §. 3. Succession *is not an Infallible mark of the true Church.*

IF Succession could give the right of being *Infallible*, there is no Church in the world which had more right to be esteemed such, than the Church of *Jerusalem*; it is of *Jerusalem* that it is said (*f*) *in Jerusalem shall my name be for ever. In this house and in Jerusalem which I have chosen before all the Tribes of Israel, will I put my name for ever.* (*g*) *I have chosen and sanctified*

(*f*) 2 Chron. 33. 4, 7.

(*g*) 2 Chron. 7. 16.

*fied this houſe that my name may be there for ever, and mine eyes and mine heart ſhall be there perpetually.* (*b*) *The Lord hath choſen Zion, he hath deſired it for his habitation, this is my reſt for ever, here will I dwell, for I have deſired it,* &c. *and I will alſo clothe her Prieſts with Salvation*; it was upon all thoſe fair promiſes the Prieſts proceeded in withſtanding the truth which was preached to them by the Prophets; it was for that reaſon they exclaimed ſo often upon all occaſions: (*i*) *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe.* But hear what the Lord anſwers: (*k*) *Behold ye truſt in lying words that cannot profit---- Is this houſe which is called by my name, become a Den of Robbers in your eyes? behold even I have ſeen it,* ſaith the Lord; *but go ye now unto my place which was in Shiloh where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael. And now becauſe you have done all theſe works,* ſaith the Lord---- *Therefore will I do unto this houſe, which is called*

(*b*) Pſal. 132. 13, 14.

(*i*) Jerem. 7. 4.

(*k*) v. 8, 11, 12, &c.

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*called by my name, wherein ye truſt, and unto the place which I gave to you and to your Fathers, as I have done to Shiloh, and I will caſt you out of my ſight, &c.* The ſame is to be ſeen in the other *Prophets*, where *Jeruſalem* after it had been eſtabliſhed by the Lord as a Tabernacle which ſhould never be removed, it is ſaid afterwards that for its abominations it is tranſported into *Babylon*. If *Shiloh* hath ceaſed to be the houſe of God, if *Jeruſalem* be reduced into a Wilderneſs, where nothing grows but Briers and Thorns, where (*a*) God will command *the Clouds that they rain no rain upon it*: hath the Church of *Rome* any reaſon to brag ſo much becauſe it hath been in times paſt the Nurſe of Martyrs, the Seed-plot of Saints? doth it follow from thence that it is ſtill at this time in the ſame condition it was in the firſt Ages of the Church? Hath not the preſent Church of *Rome* a great deal of reaſon to fear, that after all the abominations it hath been filled withal, by thoſe who have had the government thereof, it may be dealt with like *Jeruſalem*?

(*a*) Iſaiah 5. 6.

rusalem? that it may be made *a Den of Robbers*, an horrible *Babylon*, a dreadful *Wilderneſs* where grows nothing but Briers and Thorns, and where God hath permitted that the Heaven of the Holy Scripture ſhould be ſhut up, and that there ſhould not fall a drop of his word upon thoſe who ſtubbornly perſiſt in its abominations? In fine, could the Church of *Rome* be in hope of having more priviledges, than many other Churches, which have been built by the Apoſtles in the Eaſtern part, which have conſerved, during long ſpace of years, their right ſucceſſion preſerved from Biſhop to Biſhop, from Paſtor to Paſtor, and which, notwithſtanding all that, have been ſince by the *Turks* turned into ſeveral Moſquées, where thoſe Infidels have the exerciſe of their Religion?

If the Church of *Rome* would ſay, that the Doctrine it teaches is to be followed, becauſe the *Popes* who do govern at this time have ſucceeded one another, from Biſhop to Biſhop, in St. *Peter*'s Chair: I anſwer, that for the ſame reaſon in the time of *Paul Samoſatenus*,

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*ſatenus*, it was neceſſary for every body to be an Heretick, becauſe *Paul* of *Samoſate* was right Biſhop and Patriarch of *Antioch*, that he had ſucceeded lawfully *Demetrius*, *Demetrius Fabius*, *Fabius Babilas*, who ſucceeded *Zebinus*, he *Philetus*, he *Aſclepiades*, he *Serapion*, he *Maximinus*, he *Theophilus*, he *Cornelius*, he *Hero*, he *Ignatius*, he *Evodius*, who ſucceeded lawfully St. *Peter*. I anſwer, that in the Age wherein lived *Neſtorius*, every body was engaged to be a *Neſtorian*, becauſe *Neſtorius* was rightful Biſhop and Patriarch of *Conſtantinople*, right ſucceſſor to *Siſinius*, to *Atticus*, to *Aſatius*, to *John Chryſoſtomus*, to *Nectarius*, to *Gregory* of *Nazianze*, and ſo from Biſhop to Biſhop the 36th according to the Chronicles of *Nitephorus* who had lawfully ſucceeded in that Chair the Apoſtle St. *Andrew*. In fine, to follow without partiality that principle of *Rome*, and to give it the extent ſuch a propoſition ought to have, which is always falſe, if it is not univerſal and capable to be the firſt propoſition of a *Syllogiſm*; I anſwer, the Popes are to revoke the Thun-

Thunderbolts they have thrown againſt the Church of *England*, and muſt confeſs that they did wrong when they excommunicated it, and that the Church of *England* is infallible, and has the true Faith, ſince in it they do conſerve from Biſhop to Biſhop from the times of the Apoſtles a right Succeſſion in all the Eccleſiaſtical powers. But it is not upon Succeſſion only, that Churches are to ground the Doctrines they profeſs; the Reformed Churches are very willing to be examined after the very rule of the Goſpel, and do not defend a falſe principle by antiquity, as thoſe of the Roman Church do.

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# *CONCLUSION.*

*That it is the* Succeſſion of the true Doctrine *from the Apoſtles, which is an Infallible mark of the true Church; and that the Church of* Rome *which hath the Succeſſion of Doctrine, hath no reaſon to boaſt neither of its* Antiquity, *nor of its* Multitude *nor* Succeſſion.

IT is true that the Fathers uſed the Argument of the *Succeſſion* againſt the Hereticks: *Tertullian* (*a*) urged it againſt thoſe of his time: *Optatus* (*b*) againſt the *Donatiſts*: *Auguſtin* againſt the *Manichees*, the *Arians*, and the *Pelagians*: but leſt you ſhould be miſtaken, do but read exactly thoſe Fathers, and you ſhall find that with the *Succeſſion of Churches* and Biſhops they required a *Succeſſion of Doctrine*, which *Tertullian* calls a *Conſanguinity* and an *affinity of Doctrine*, to prove they were the true Church, which St. *Auguſtin* ſaid it was impoſſible to prove through-

(*a*) *De præſcrip. cap.* 32.
(*b*) *Lib.* 2 & 3.

throughly, but by the Scripture. Let them produce, ſaid *Tertullian*, (c) the beginning of their Churches; let them ſhew us the order and the ſucceſſion of their Biſhops from the beginning, and at laſt *bring forth* ſome of the Apoſtles or ſome inſtructed by the Apoſtles, who were Authors of their Churches, *&c.* But though they ſhould have diſpatched that ſtep, though they ſhould have deviſed ſome *Catalogue of Succeſſion*, yet they ſhould not have got very much by that, for their Doctrines compared with that of the Apoſtles will make it appear, by the diverſity and the contrariety there is betwixt them, that neither the Apoſtles nor thoſe who have been inſtructed by them, were the Authors of their Churches; even, ſaith he, they ſhall be condemned by thoſe Churches, which though they have not for their Author, neither one of the Apoſtles, nor one inſtructed by them immediately, as being erected after the time of the Apoſtles, begun in our days, are nevertheleſs Apoſtolical becauſe of the *Conſanguinity of the Doctrine* they teach, which is the ſame with that which

(c) *De præſcr. cap.* 32.

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which was taught by the Apoſtles. And St. *Gregory of Nazianze* (*d*) ſhews that the ſucceſſion is to be eſteemed by *Piety* ſooner than by *Seat*: τῆς εὐσεβείας διάδοχος ὁμόθρονος, that he who profeſſes the *true faith*, is partaker of the *ſame Seat*; he who doth the contrary, though he ſit in the ſame ſeat, is an enemy directly oppoſed to that Chair, which he ſits on, ἀντίδοξος καὶ ἀντίθρονος· that *the Succeſſion of the Faith*, ἡ διαδοχὴ τῆς πίστεως, ought to be eſteemed the *true Succeſſion*; for it hath the truth of it, whereas the other hath but the appearance thereof.

(*d*) *In laud. Athan.*

Thus you ſee that even by the teſtimonies of the Fathers, To be a true Church, it is not enough to have the Succeſſion of the ſame Chair, and the Succeſſion of the Biſhops, which the Roman Church boaſt of upon all occaſions; ſince one may ſhew a long Catalogue of Succeſſion, and be an Heretick for all that, as you ſee by *Tertullian* his Teſtimony; ſince one may ſit upon the ſame Chair, which was Catholick heretofore, and for all that be the ſworn enemy of that Chair, as it is manifeſt by the teſtimony

mony of St. *Gregory of Nazianze*: but a Church ought to have the *Succeſſion of the Faith*, the *Succeſſion of the Piety*, and ſhew, as *Tertullian* ſpeaks, a Conſanguinity of Doctrine, *Conſanguinitatem Doctrinæ*; and this the Church of *Rome* doth not boaſt of at all, ſince it cannot abide, that we ſhould ſpeak of examining its doctrine by the word of God, and of comparing it with the Faith of the Primitive Church, with the belief of the Apoſtles.



Let not therefore the Church of *Rome* boaſt, that it hath poſſeſſed almoſt all the fineſt Churches in the world; the *Arians* have poſſeſſed them, as well as they; and St. *Hierome* for all that calls them Hereticks: The Church, ſaith that Father, (*a*) conſiſteth not in walls and buildings, but in the truth of the Doctrine; the Church is where the true Faith is; 'tis not above 15 or 20 years paſt ſince the Hereticks poſſeſſed all theſe buildings, even all theſe glorious Churches, but in that time the Church was there, where the true Faith was: *Eccleſia autem ibi vera erat, ubi fides erat.* Could not we have ſaid the ſame in this

(*a*) *In Pſal.* 133.

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this Kingdom? 'Tis not above 120 or 160 years paſt, before the time of *Henry* the 8th and Queen *Elizabeth*, when the Papiſts poſſeſſed all theſe buildings, even all theſe Churches: but in that time the true Church was there, where the true faith was: *Eccleſia autem ibi vera erat, ubi fides erat.*

Do not let them ſay that the *Pope* hath ſucceeded St. *Peter*, for we will anſwer, that *Nero* was Succeſſor of *Auguſtus*, and notwithſtanding *Nero* was a Tyrant, *Auguſtus* was a good Prince; we will anſwer, that the King *Manaſſes* ſucceeded *Ezechias*, and yet for all that *Manaſſes* was a wicked King, *Ezechias* was a Saint: In fine, we will ſay that the *Arian* Biſhops had ſucceeded the *Catholicks*, that the impious *Neſtorius* was the right Succeſſor of St. *Andrew* in the Chair of *Conſtantinople*; that the famous Heretick *Paul of Samoſate* was the right Succeſſor of St. *Peter* in the Church of *Antioch*; and that all thoſe, as well as the *Popes*, have ſucceeded others, who had ruled before them, but as the night ſuccedes the day, ſickneſs good health, death life.

CHAP-

# CHAPTER II.

## *The true Grounds of the now Roman Church.*

AS soon as I had overthrown those three false imaginations of *Antiquity*, *Multitude* and *Succession*, wherewith they used to cloak the Errors of the Church of *Rome*; it was very easie to know the true grounds and foundations whereupon it is built; and those grounds being neither the *Authority of the Scripture*, nor *the Doctrine of the Primitive Church*, nor *Antiquity*, nor *the Concurrence of the Multitude*, nor *the Succession of Churches or Bishops*; I knew after a diligent examination that they could not be other than the *Ambition* and *Covetousness* of those who govern it; and it is from thence that all the corruptions and all the errors of that Church have proceeded.

Chap. 2.

## SECTION I.

## The Ambition of the *Popes*.

§. 1. *The Pope exalts himself above all Kings, whereas by right he ought to be submitted to them.*

POpe *Gregory* the 7th in a Synod held at *Rome* in the year 1076. eſtabliſhed 27 Propoſitions, upon which is grounded all the greatneſs of *Rome*, which are called the *Dictatorſhip of the Pope*, and which are to be ſeen in *Baronius* (*a*). Among them the following propoſitions are to be found: Princes are to kiſs the Popes feet: It is lawful for the Pope to depoſe Emperours, and to abſolve their ſubjects from their fidelity, and the obedience, which they owe their natural Lords and Superiours.

(*b*) *An.* 1076. *Num.* 31, 32, &c.

'Tis to eſtabliſh theſe fine Propoſitions that Pope *Innocent* the 3d, witneſs *Durandus* (*a*), compareth the Pope with the *Arke of the Covenant*, and ſaith, that the *Cardinal Deacons* have the care of carrying the Pope upon their

(*a*) *Lib.* 1. *myſter. cap.* 5.

their ſhoulders, becauſe in the *Old Teſtament* it was the duty of the *Levites* to carry the Ark of the Lord.

'Tis for this reaſon that in the publick Proceſſions which are made at *Rome*, they carry the *Pope* and the *Sacrament*, yet with ſuch difference, that the Sacrament, which in the opinion of *Rome* is tranſubſtantiated into the body of *Chriſt*, is tyed upon the back of a Mule, whileſt the *Pope* is carried with Magnificence by the Princes or the Kings who are preſent there, or elſe by their Ambaſſadors, if the Kings be not preſent, according as it it written in the (*b*) *Book of their Ceremonies.*

(*b*) *Lib.* 2. *ſect.* 2. *cap.* 3.

It was to put in practice the Maximes of depoſing Kings and abſolving their ſubjects from the obedience they owe them, that Pope *Gregory* the 7th depoſed *Henry* the 4th Emperour, and *Boleſlaus* the 2d King of *Poland*; that Pope *Zacharias* depoſed *Chilperick* King of *France*, abſolved the *French* from the fidelity they owed their natural King, and put *Repine* into his place; that *Boniface* the 8th depoſed *Philip le Bell* King of *France*,

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and excommunicated him in that decretal which begins (*c*) *Unam ſanctam Eccleſiam*: In which the Pope himſelf declares, *That it is of neceſſity to Salvation for every humane creature to be ſubjected to the Pope of* Rome; that *Innocent* III. depoſed the Emperour *Otho* IV. *Innocent* IV. depoſed the Emperour *Frederick* II. *Julius* II. took away the *Kingdom of Navarre* from its natural King, to give it to the King of *Spain*: In fine, it was to maintain all theſe ambitious Maximes that about the year 1200 Pope *Innocent* III. who depoſed the Emperour *Otho*, depoſed alſo King *John* of *England*, declared him to have loſt the right to his Kingdom, abſolved his ſubjects from the Oath of Allegiance, cauſed Divine Service to ceaſe throughout all the Kingdom, and Churches and Church-yards to be ſhut up, which continued by the ſpace (*d*) of ſix years and a half, excommunicated the King and gave the Kingdom of *England* to *Philip Auguſtus* King of *France*, upon condition to conquer it at his own peril and fortune; in ſhort, it was to maintain thoſe principles

(*c*) *Extravagant. de majorit. & obedi.*

(*d*) *Mat. Paris.*

ciples that *Paul* III. excommunicated *Henry* VIII. King of *England*; and *Pius* V. *Queen Elizabeth* of bleſſed memory.

Whereas by right (e) Chriſtian Emperours are the Lords and the Superiours of the Popes, even the Popes have acknowledged themſelves their ſubjects and vaſſals, and that they were to honour and obey the Emperours as their Lords and their Maſters: as it is to be ſeen by the Letters of *Gregory the great* and other Biſhops of *Rome* to the Emperours, in whoſe time they lived?

(e) King James *in his premonition to all Chriſt. Monar.* pag. 23.

The Roman Emperours uſed to Elect the Popes, and make Laws which were to be obſerved by the Roman Seat; it was from the Emperours all the Biſhops and Archbiſhops of *Rome* were to receive their *Inveſtiture*, and it was to the Emperours the Popes themſelves were forced to pay a certain ſum of mony to be confirmed in the *Papacy*, witneſs *Igebert* and *Luitprand* with other Popiſh Hiſtorians. The Emperors depoſed the Popes, as relateth *King James*; the Emperor *Otho* depoſed Pope *John* XII. for diverſe

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verſe crimes and vices, eſpecially of Lechery: the Emperour *Henry* III. in a very ſhort time depoſed three Popes, to wit *Benedict* IX. *Silveſter* III. and *Gregory* VI. both becauſe of their Covetouſneſs, and becauſe they abuſed their Authority againſt Kings and Princes. In fine, all the Churchmen and the Pope himſelf with them, is ſubject to Kings, who are immediately under God *Supreme Governours of the Church*: ſince the Apoſtle (*f*) ſaith, *Let every ſoul be ſubject to the higher Powers, &c.* Do but read the Comments of the Fathers upon that verſe, and they will teach you that Miniſters, Biſhops and High-prieſts are not excuſed from that upon any terms. St. *Chryſoſtome* (*a*) maintains that the greateſt Biſhops are not exempted from the juriſdiction of Kings. πᾶσι ταῦτα διατάττεται χειροτονοῖς, *&c.* And afterwards, Should you be an Apoſtle, ſaith he, ſhould you be an Evangeliſt, or a Prophet, no body is exempted from the Kings Juriſdiction: *Theodoret*, St. *Bernard* and the others hold the ſame.

(*f*) *Ad Rom.* 13. 1.

(*a*) *Homil.* 23. *ſuper epiſt. ad Rom.*

Is the Pope more than a Prophet, is

is he more than an Evangeliſt? is he more than an Apoſtle, to riſe above all the Kings of the earth, and not only deny to them his obedience, but furthermore to take upon him to rule, and diſpoſe of their Eſtates, to depoſe and excommunicate the Kings themſelves, and to Commiſſion the ſubjects to rebel againſt their natural Princes?

§. 2. *The Pope exalts himſelf above all Churches, taking unjuſtly to himſelf the title of* Univerſal Biſhop; *That it is a Blaſphemy, and an Apoſtaſie in Chriſtendome to take upon him ſuch a title.*

ANother of thoſe 27 Propoſitions which do compoſe the *Dictatorſhip of the Pope*, is this, that the Biſhop of *Rome* is to be called Univerſal Biſhop; where you may ſee the monſtrous ambition of that man, who is called the Pope, who after he hath elevated his power above the Majeſty of all Kings, would riſe above all his fellows, and above all Churches.

'Twas

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'Twas in profecution of this Maxime, that in the 4th Council of *Carthage*, three Biſhops of *Rome* one after another, after having falſified the decree of the firſt Council of *Nice*, produced the Articles of the Council of *Sardis*, pretending that one might appeal from other Biſhops to the Biſhop of *Rome*; but the Fathers of that Council, having had recourſe unto the originals and known by that means the foul-play of the Biſhops of *Rome*, made a decree quite contrary to that exorbitant Authority, that the Biſhops of *Rome* would have taken upon themſelves.

Truely there is nothing ſo ill grounded as that *Primacy*, and that Title of *Univerſal Biſhop* which the Popes challenge to themſelves: neither *Peter* nor any of the Apoſtles ever took upon themſelves ſuch title or juriſdiction, and though they obſerved among the Apoſtles and in the Primitive Church, the order of firſt and ſecond, *&c.* yet ſuch an order was never for the deſtruction of the Authority of the other Apoſtles or Biſhops; ſince among the Apoſtles St. *Peter* who was the

the first presided not in the Council of *Jerusalem*, but St. *James* who was Bishop of the place, where that Council was held; since, according to the Authority of the Chancellour (*b*) *Gerson*, in the Apostles times four Councils were held where St. *Peter* was not present: now it is a principle in the Doctrine of *Rome*, that the title of Universal Bishop gives one the right of presiding in all Councils, from whence the consequence is manifest. As for the times which have followed those of the Apostles, we know that the Popes have not always presided in all general Councils; and that the only thought of being elevated above other Bishops and stiled Universal, was an abomination among all the Antients, and a thing lookt upon as an Apostasie, and a monstrous error proceeding from the bottom of Hell to plant Impiety and Idolatrie in the middle of the Temple of God.

(*b*) *Tom. 4. in propos. utilibus ad exterminat. schismatis.*

About the end of the fifth Age about the year 600. *John* Patriarch of *Constantinople* would have challenged to himself the title of Uni-

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verſal Biſhop, and was in that enterpriſe ſupported by the favour of the Emperor *Mauricius*: at the novelty of that monſtrous title all Chriſtendom was ſtricken with horror; *Pope Gregory the Great*, ſtirred up with the zeal of the honour of God, withſtands vigorouſly the eſtabliſhment of that new title; he writes to *Eulogius* Patriarch of *Alexandria*, and to *Anaſtaſius* Patriarch of *Antioch* (*a*): Never a one of my predeceſſors, ſaith he, has been willing to conſent to a title ſo profane as that of univerſal Biſhop, challenging to himſelf the primacy over the other; God forbid that Chriſtian minds ſhould ever be infected with ſuch an opinion as to believe that there may be in the world ſome Biſhop who could by right take to himſelf the title of Univerſal. And in another (*b*) epiſtle to the ſame: Without ſpeaking, ſaith he, of the wrong which is done to you; *if ſome body be called Univerſal Biſhop, this Univerſal Biſhop being faln, all the Univerſal Church muſt need fall to the ground together with him*; and

(*a*) *Epiſt.* 36.

(*b*) *Epiſt.* 24. *lib.* 6.

and what madneſs, ſaith he, what levity is it to run after ſuch a Doctrine? To the Emperor *Mauricius* (*c*), he proteſts that it is not for his own particular intereſt that he withſtands that pretended Primacy of the Biſhop of *Conſtantinople*, he makes him underſtand that it is the buſineſs of all the Church, that ſuch a title is contrary to the ordinances of the Goſpel, to the Holy *Canons* of the Church, and that it is an uſurpation: *Nunquid ego in hac re piiſſime domine, propriam cauſam defendo?* &c. *Cauſam Univerſalis Eccleſiæ ago*, &c. That ſuch a title is new in the Church; never one of my predeceſſors, ſaith he again, has been willing to conſent to that title of ſingularity, leſt other Biſhops ſhould be thereby deprived of the honour which is owing to them; and in another Epiſtle (*d*) to the ſame Emperour, he doth openly declare, that if any Biſhop deſires to be called Univerſal Biſhop, he is the forerunner of the Antichriſt. In fine, he writes to the Biſhop of *Conſtantinople* himſelf, he prays him, he beſeeches him, he exhorts him not to conſent to that title full of error, of

(*c*) *Epiſt.* 32. *lib.* 4.

(*d*) *Epiſt.* 30. *lib.* 4.

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ambition and madneſs, he ſaies that it is a temptation of the Devil of which he muſt beware, and that to conſent to receive ſo miſchievous a title, is nothing elſe but to loſe the Faith, and to become an Apoſtate from Chriſtianity.

But alas! thoſe words full of zeal and truth were the laſt words of the true Roman Church; that Church ceaſed with *Gregory the Great*, and there ſucceeded in its place a corrupted Roman Church, whoſe Biſhop challenged to himſelf that monſtrous name full of Blaſphemy and Apoſtaſie, which his predeceſſor withſtood ſo generouſly. The Emperour *Mauricius* was murthered by *Phocas*, *Phocas* uſurped the Empire and made himſelf a Tyrant, and to have ſome prop for his tyranny, he gave *Boniface* III. to make him his creature, the title of Univerſal Biſhop; and that title which the Biſhop of *Rome* thus uſurped was eſtabliſhed by degrees, fair and ſoftly by the Pope's cunning tricks, ſo that about the year 642. they began in the ſuperſcription of Letters, which were written to the Pope *Theodorus*, to ſet theſe words, which are related by *Sygebertus* in his Chronicles:

To

*To the holy Father of Fathers, and Soveraign Prelate of Prelates*, &c.

Againſt that monſtrous name full of Blaſphemy and Apoſtaſie, the Churches of *Greece*, of *Dacia*, and *Illyrium* made oppoſition, and the Kingdoms of *France*, *Spain* and *England* were a long while afore they could abide that huge and heavy burthen of the Popes dominion, and ſubmit themſelves to that primacy and univerſality of the Roman Biſhop.

This is the ſtory and the progreſs of that primacy, and it is upon that title of Univerſal Biſhop and ſovereign Prelate that the Church of Rome aſſerts the Pope to be infallible: that it is by his judgment that the other Biſhops muſt be governed; and likewiſe on the contrary, that there is none upon earth capable of redreſſing what the Pope has once ordained, as it is written in one of thoſe 27 Propoſitions in which conſiſts the *Dictatorſhip of the Pope*.

§. 3. *That*

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§. 3. *That the Ambition of the Popes extends it self as far as Impiety.*

YOU would imagine that proposition to be a Paradox, *viz.* That the Roman religion is grounded upon Impiety; since there is nothing more contrary to Religion than Impiety: but as much paradox as it is, it is very true for all that; or if one of the members of that Proposition is to be destroyed to hinder it from being a Paradox, we are to say that the Romish is not a Religion. As for the other member of the proposition, to wit, that it is grounded upon Impiety, nothing is more true and more easie to to be proved. The Church of *Rome* is all grounded upon the Authority of the Popes, now the Authority of the Popes is injurious unto God's Majesty, it doth establish a manifest Impiety; therefore it is evident that the Religigion or the Church of *Rome* is grounded upon Impiety. To prove the 2d Proposition of that argument, I have nothing else to do but to shew that the Popes challenge to themselves the

power

power of dispensing with the Gospel and the commandments of God, and after they have taken to themselves a power as mighty as that of God Almighty, they had the temerity to take also to themselves the same titles that we use to attribute only to God or to Jesus Christ our Saviour. Chap. 2.

### 1. *The Pope takes to himself as great an Authority as that of God Almighty.*

According to the Maxime of *Optatus* (a), That there is none but God above Kings and Emperours, that he who exalts himself above those anointed of God, raises himself above all men, and makes himself equal with God: *Cum super Imperatorem non sit nisi solus Deus qui fecit Imperatorem, dum se--- super Imperatorem extollit, jam quasi hominum excesserat metas, & se ut Deum non ut hominem æstimârat:* from thence it is manifest that the Pope makes himself equal to God Almighty, since as I have shewed before he raises himself above Kings and the Emperors.

(a) *Lib.* 3.

But he is not contented with that; he

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he maintains he may give dispensations against that which the Apostles have ordained, even against that which is contained in the Old and New Testament: *Papa dispensat contra Apostolum, Papa dispensat contra vetus Testamentum*, say the Interpreters of the Pope in the Gloss upon the *Chap.* (*b*) *Proposuit*: and upon the Canon, (*c*) *sunt quidam*] *Papa dispensat in Evangelio interpretando ipsum:* and *Thomas Aquinas* holds, (*d*) that the edition of a new Creed belongs to the Authority of the Pope. According to those principles *Luther* was condemned, because he held, that it was not at all in the power of the Church, nor in the power of the Pope to establish new Articles of Faith, as it is to be seen in the Bull of *Leo X.* that begins, *Exurge*, which is to be found in the end of the first Council of *Lateran.* You may give to that Theologie what name you please, but for my part, I cannot chuse but think that to give dispensations against the Laws of the Apostle St. *Paul*, to release men from observing what is written in the Old and New Testament, may well be called

(*b*) Decretal In. 3. lib. 8. de concess. præbendis.
(*c*) Causa 25. q. 1.
(*d*) 2. quæst. 1. Artic. 10.

called more than Judaiſme, more than Mahometiſme, muſt be ſtiled Heatheniſme and monſtrous Impiety. Chap. 2.

2. *The Pope takes upon himſelf the ſame Titles that we uſe to give but to God Almighty, and unto Jeſus Chriſt our Saviour, the true Son of God.*

IN the Book of Decretals of *Gregory* the IX. (a), *Innocent* III. ſaies, that the Pope upon the earth holds the place, not of a mere man, but of God himſelf; and according to that, upon one of the Gates of *Rome* theſe words are to be found: *Paulo III. Optimo maximo in terris Deo*: To *Paul III.* the beſt and mightieſt God upon the earth: after that what title can one give to God Almighty: *Optimo maximo*: to attribute thoſe titles to men, who dares maintain that it is not an Impiety? And leſt ſome ſhould believe that it is the fault of him who built that Gate who gave to the Pope titles which the Pope does not aſſume, we are but to read the titles which the Pope takes to himſelf.

(a) *Titul. 7. ad caput quanto perſonam.*

*Martin* V. ſends his Embaſſadors to

*Constantinople*, and in the beginning of the instructions he gives them, concerning the business, of which he commands them to treat, these are the titles which he takes upon himself: *sanctissimus & beatissimus, qui habet cœleste arbitrium, qui est dominus in terris, successor Petri, Christus domini, dominus universi, Regum pater, orbis lumen, &c.* The most holy and most blessed, who has celestial Authority, who is Lord in the earth, successor of *Peter*, the *Christ of the Lord*, the *Lord of the Universe*, the *Father of Kings*, the *Light of the World*, *&c.* Truly when you hear those great Titles, do not you believe that it is Christ himself which is spoken of: the most holy and most blessed? there is none but God who can be the most Holy and the most Blessed; who is *Arbitrator of Heaven*, and *the Lord of Heaven and Earth*. What think you? is it not God Almighty? is it not to give him a Rival and a Competitour in his mighty power, to give unto the Pope titles which belong but to the Divinity? In fine, these other titles following, *the Christ of the Lord, the Lord*

*Lord of the Universe, Father of Kings, the light of the World &c.* Could you find in all the Scripture and in the Holy Fathers, more stately and more magnificent titles, to express the Kingdom, the supream power, the goodness and the highness of Christ our Lord?

If the Pope doth attribute to himself the same titles and the same power, which are attributed only to God Almighty, is not this a good cause to say that it is a manifest Impiety? And if the Roman Church be grounded upon the power of the Pope, is there not good cause to say that it is grounded upon Impiety?

Such is the Religion of *Rome*, it is not God Almighty who is worshipped in that Church, it is the Pope: *Paulo III. Maximo optimo in terris Deo:* it is not the word of God, which is received there for the word of truth, it is the word of the Pope, *dispensat super Evangelium*: in the Roman Church it is not Jesus Christ who is the *most holy one*, it is *Martin*, it is *Alexander*, *Sixtus*, *Innocent*, *Clement* or some other which you please, who is Bishop of *Rome: Sanctissimus & Beatissimus:*

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in the Roman Church it is not *Jesus of Nazareth* who is the *Christ of the Lord*, the *Lord of the Universe*, the *Father of Kings*, the *Light of the World*; it is the Pope *Martin*, *Alexander*, *Innocent*, *Clement*: *Christus Domini*, *&c.* And to be brief, it is not Jesus Christ, if I may dare rehearse that Blasphemie, who participates the human and the *Divine nature*; it is the Pope who participates those two natures, as it was proved in the Theologie of the Papists about the time that *Luther* began to be known in the world *, and some while after. Could ever Impiety have been raised up to an higher degree? could the Devil himself have devised any thing more profane? and do you think, that the ambition which cast him down head-long into Hell, was more criminal, and more opposed to God Almighty's Majesty, than the ambition of the Bishops of *Rome*?

* *Erasm. in Epist. ad Timoth.*

SECTI-

## SECTION II.

### *The Covetouſneſs of the Popes.*

THE ſecond point whereupon doth turn all the frame of the Roman Church is Covetouſneſs; 'Twas to heap up riches that Pope *Boniface* VIII. began to traffick with *Indulgences* and *Forgiveneſſes*, and to declare that the Popes *Bulls* had efficacy even in *Purgatory*, and that they were therein exactly executed in favour of thoſe ſouls for whoſe deliverance a ſum of mony was given; 'tis to heap up great Treaſures that the Roman Church doth hold that the Pope, for a certain ſum of mony, may diſpenſe in the degrees in which it is forbidden by the Law of God to contract Matrimony; 'tis by reaſon of a certain ſum of mony, that your ſins are forgiven you how great and horrid ſoever they be; It is to heap up riches that the Church of *Rome* ſells Biſhopricks, Archbiſhopricks, Cardinalſhips, all kind of Diſpenſations, and all kind of Eccleſiaſtical preferments; in a word

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it is to heap up riches that the Pope ſends his Legates into all the Kingdoms which would receive them, to preach there *Croiſadoes*, and *Jubilees*, and to diſtribute all kind of gainful *Bulls*: whereupon Pope *Sixtus* IV. was wont to ſay, *That he ſhould never want mony, if ſo be that he ſhould never want Pen and Ink to write.*

Do but open the Hiſtorians, and you ſhall find there the crafty tricks, which the Popes have uſed to draw huge ſums of mony out of the Kingdoms that have acknowledged his juriſdiction. About the year 1216 whilſt *England* overcharged and almoſt oppreſt groaned ſtill under the tyranny of the Pope, the Pope ſent his Legates into this kingdom; they Preached a Croſadoe againſt the *Turks*, and the Bull of the Pope granted thoſe who would make a vow to go into the *Holy land* to recover the holy Sepulcher, the forgiveneſs of their ſins, and a degree of Glory in Heaven above the reſt; upon this a great multitude of Gentry ſold and mortgaged their

their Lands and Eſtates for the charge of that journey; but as they were armed and furniſhed for their journey another Legate came that diſpenſed the *Engliſh* from their vow, and gave them the ſame graces and indulgences without budging from their own houſes, provided they would give to the Pope as much mony as was neceſſary to have been ſpent in their journey. Theſe are the fine devices which the Pope uſed to draw mony out of *England*; never a year paſt but the Popes ſent over into this Kingdom ſome new Commiſſions, ſome new pretenſes to raiſe mony, in ſo much that the Pope called *England, his garden of pleaſure, and his bottomleſs treaſure.*

It is by the means of *Bulls, Indulgences, Forgiveneſſes, Diſpenſations* and other ſuch ſtuffes the Pope has uſed to draw from other Kingdoms as well as from *England* innumerable ſummes of mony. In the time of Martin V. they brought out of *France* to *Rome* 9000000 nine millions of Crowns, which are 2250000[l] two millions two hundred fifty thouſand

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ſand pounds ſterling; and at this time the Popes are wont to complain of *France*, and the *Italians* ſtile it Heretick or at leaſt Semiheretick, becauſe the Pope has now out of that Kingdom every year but 28 Tuns of Gold: which are 560000l five hundred ſixty thouſand pounds ſterling; and 1690000l ſixteen hundred ninety thouſand pounds ſterling leſs than they had uſed to receive. Do but judge from thence what he has, what he had, and what he intends to have out of all the other Kingdoms which are ſubmitted to his dominion.

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Con-

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## Concluſion of the ſecond Part.

## That the Roman Church being founded upon the principles which I have rehearſed, is fallen into Corruption and Error.

### §. 1. *Horrid Corruptions in its Manners.*

WHat can we expect of a Church, which is grounded upon *Ambition*, and *Covetouſneſs*, but that it muſt fall into abundance of Errors, and proſtitute it ſelf to all kind of corruption? and ſo it is happened to the Church of *Rome*. Do but read the lives of the Popes, who have ruled it ſince its fall, you ſhall find there ſuch dreadful and horrid ſtories, as ſcarcely could you find amongſt Turks and Idolaters.

Pope *John* XI. *who was Baſtard to Pope* Sergius, *governed the Roman Church about the year* 931. he was a

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Monſter, (as *Baronius* himſelf relates) yet for all that he was the chief of the Roman Church; Do but judge now what could that Church be whoſe head was a monſter? Pope *John* XII. had the government of the Roman Church about the year 955. he was but 18 years old when he was made Pope; *Baronius* ſpeaks of that Pope with horror and execration, and if you would know the particularities of the life of that Pope, you are but to read *Luitprandus* (*a*), *Sygebert* (*b*) and *Antonin* (*c*), and you ſhall learn that that Pope was worſe than a Turk or an Idolater: *he took Children to make them Biſhops: he conferred the Sacred Orders in a Stable; he drank to the Devils good health*; his occupation all the day long was to ſpend the time in playing at Dice or other ſorts of games, and it was in thoſe paſtimes he uſed to call upon the name of *Jupiter* and *Venus*; after which the death of that Pope was conformable enough to the life he had led; for whilſt he was in the middle of his diſſoluteneſſes *the Devil beat him ſo much that he dyed of it*; was not the Roman

(*a*) *Lib.* 6. *cap.* 11.
(*b*) *An.* 963.
(*c*) In his *Cronicl. Tom.* 2. *tract.* 16. §. 16.

Roman Church well grounded upon the Authority of such a Pope? and is it not a thing well contrived, to say that a Pope who calls upon the name of Devils, enjoys an infallible Authority, and that a Church which is grounded upon such an Authority is unable to receive or conceive any error?



We are but to read *Platina*, *Onuphrius*, and others, who are Historians of the Roman Church, to discover the wickednesses of the Popes: Pope *Boniface* murthered (*a*) two Popes to be their Successor in the Chair of *Rome*; and *Benedict* IX. who was but ten years old when he was made Pope, by the faction of his Father, lived a monstrous life all the while he sat in the Chair of *Rome*, witnesses *Baronius*, *Platina*, and others.

(*a*) Baron. an. 985.

There has been a time that they have seen three Popes at a time excommunicating one another; they have seen in that Chair, Popes Murtherers, Popes Adulterers, Popes Sorcerers, perjured persons, simoniacal, and full of all other crimes that can be imagined: and to say that such Popes are infallible,

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that they be governours of the Church of Christ; truly if we speak strictly, there is not an evident Metaphysical contradiction; no more than there is an evident Metaphysical contradiction, in saying, that Jesus Christ might take even the Devils to make them the ordinary preachers of his Gospel, and the Organs of the Holy Ghost, and that he might chuse *Sathan* to make him *the governor of his Church.* Nevertheless though those propositions contain not a strict impossibility, yet we may say that they contain an infinite number of inconveniences and impossibilities in Morality; and men can hardly believe that God Almighty should have chosen *Sathan* among all his creatures to make him the governor of his Church. I say the same of the Popes; Men can hardly believe that God should have chosen the good friends of the Devil, those creatures, which the most moderate among the Papists, call monsters, to make them the Organs of the Holy Ghost and the Chiefs of the true Church. Judge of the members by

by their Chief, and enquire from those who have travelled into *Italy* what life lead the most part of the Cardinals and other Princes of that Church, or else read what *Honorius* of *Authun*, *Sygebert* and St. *Bernard* have written; this is for corruption of manners.

§. 2. *Some extreamly gross errors in the doctrine of* Rome.

AS for the errors that are built upon those principles which I have rehearsed, I should write a great volume if I should relate them all, and shew that it is upon those principles that the discovery of a Purgatory, the Doctrine of the Mass, the Corruption and Augmentation of the Sacraments of that Church, the Ignorance of the Holy Scripture, and the Invocation of Saints, which in the Roman Church is gone as far as Idolatry, are all grounded; and lest some body should believe that I charge falsely the Church of *Rome*, when I accuse it of *Idolatry*, or lest some body

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body ſhould believe, what the Papiſts uſe to ſay, that it is but the common people, that ground their hope upon the merits of the Saints, and that the learned men, who are lightned, do not fall in ſo groſs errors; do but read the *Pſalter of the bleſſed Virgin Mary* in the works of St. *Bonaventure*, and you ſhall ſee that this Cardinal attributes to the bleſſed *Virgin Mary* all that which is attributed to God Almighty in *Davids* Pſalmes, and every where where the name of God ſhould be, he puts in the room the name of the *Bleſſed Virgin*; pray can any thing be more impious and more wicked?

Neither can you ſay that that error is an error of a private man, for I anſwer that it is a publick error in that Church and the error of the Church it ſelf, ſince in the book of the Maſs, upon St *Nicolas*'s day (*b*) the Prieſt *who ſays the Maſs*, hath an order from the Church, whereby he is engaged, under the pain of a Mortal ſin, to pray God, that, by the merits and prayers of St. *Nicolas* they may be delivered from the fire of Hell: *Ut ejus precibus & meritis à gehennæ incendiis liberemur*:

(*b*) *Decemb.* 6.

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a Church which makes that prayer, doth it not believe, that it is by the prayers and merits of St. *Nicolas* that we are delivered from Hell? and to believe that, is it not to believe an horrible Impiety? In the ſame book of Maſs, on the day (*a*) of St. *Peter* and St. *Paul*, all the Roman Church prays to God, that by the merits of theſe two Saints, all men may obtain Eternal Glory: *Ut amborum meritis æternitatis gloriam conſequamur*; then it is the errour of all the Roman Church and not of a private man, to believe that it is by the merits of Saints we are to obtain eternal life. And on the day (*b*) of St. *Bonaventure* the Church of *Rome* prays God he would be pleaſed to abſolve all men from their ſins by the merits of that Saint: *ejus intercedentibus meritis ab omnibus nos abſolve peccatis*. Now a Church which believes, that it is by the merits of Saints, that we are delivered from Hell; that it is by the merits of Saints that we obtain eternal life; that it is by the merits of Saints that our ſins are forgiven, is that a Chriſtian Church? could the Mahometans and Idolaters hold

(*a*) The 6th of *July*.

(*b*) The 14th of *July*.

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hold or think any thing more destructive of the merits and more oppofite to the Glory of Jesus Christ? could they invent an error more contrary to the truth of Christianity?

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## GENERAL.

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## GENERAL CONCLUSION.

*That I was engaged to go out of the Church of* Rome, *whereof God Almighty made me know the errors by the degrees I have rehearſed in the two parts of this diſcourſe.*

AFter I had made that examination of the principles whereupon is grounded the Authority of the Roman Church; after I had diſcovered the falſehood and the nullity of the reaſons which ſhe alledges to oblige the world to commit it ſelf into her hands; after I had found, that *Antiquity*, *Multitude* and *Succeſſion* are not priviledges which the Church of *Rome* poſſeſſes above all other Churches; after I had known that if the Church of *Rome* ſhould enjoy all thoſe priviledges above other Churches, yet it would not be a good conſequence from thence, that it be the true Church and a Church freed from

errors; after I had discovered that all the infallibility of the Roman Church was grounded only upon the Authority of the Popes, and that the greatness and Authority of the Popes was grounded but upon *Ambition* and *Covetousness*, I understood that there was no other foundation of the true Religion but the word of God, I acknowledged the truth of those Axiomes of St. *Chrysostome* (*a*): That the Ignorance of the Scripture procreates Heresies; and that (*b*) the Scriptures bring us to God Almighty, drive away Heresies, and keep us from falling into error: that thought imprinted it self upon my mind very strongly, and made an end of scattering away the Clouds which Truth seemed to be wrapped in: I knew manifestly that all points which are called Articles of Faith in the Roman Church, but are not grounded upon the Scripture, are indeed Articles of the Interest and of the Ambition of those who rule it, and not Articles of Faith, which are to be no other than Articles of the Word of God; I understood well that that which was taught

(*a*) *Homil. de Lazaro.*

(*b*) *Homilia* 38. *sup. Joann.*

taught in that Church, was the word of man, not the word of God, and that having no foundation in the Scripture, they could not be sufficient Articles, to oblige all men to believe them; moreover, in examining particularly and without preoccupation the Articles of *Rome*, I knew them to be contrary to the Scripture; so, whereas at that time I acknowledged nothing but the word of God for the true rule of my Faith, I concluded that all those Articles of *Rome* were so many errors, and that having a natural obligation to forsake error assoon as we know it, I was obliged to go out of the Roman Church, to forsake altogether and faithfully all the errors which it stands for.

§. 1. *The occasion of a Sermon about the Sacrament called again in my mind all the notions I had of the Errours of* Rome.

THus I discussed the Articles of the Belief of *Rome*, when the time of my obedience being finished, I left the Monastery where I was near *Saumur* to come again to *Paris*; there the F. Provincial, who had disposed of his Secretary to send him to govern one of the Monasteries of our province, spoke of making me his Secretary; but the Divine Providence ordered it another way: for the F. Provincial, seeing that the F. General had taken upon himself all the care of our Province, for the while he was to stay at *Paris*, thought that it should be needless to take a Secretary; that was the reason why he commanded me to go to preach at the Parish of *Meudon*, which is a Borough six miles out of *Paris*. That Place where God Almighty had begun some years before to lighten me with the light of his

his Truth, seemed to me the place of all the world the most pleasing and the most well liked. I preached every Sunday and every Holy-day which is kept by the Church of *Rome*, till at last, about the time that they Celebrate the days which are called *Corpus-Christi*-days, being engaged to preach as I us'd to do; I read again what I had written afore upon the matter of the Sacrament, and I was troubled in reading what I had written: What! said I, must I abuse the people who trust to my knowledge and sincerity? I have been a long while in doubt, a long while examining; 'tis enough, while I doubted, I taught the people certain Doctrines of which I was not sure; but now that God Almighty has lightened my eyes, must I still withstand the light? be stuborn and rebellious against truth?

Yet for all that, God forsook me once more, or rather I could not perswade my self, I was not constant enough to oppose my self openly to the errors of the Roman Church. Ah! I should have gone up to the Pulpit;

I ſhould have ſaid to all that people, that certainly they lived in ignorance and Idolatry; I ſhould have ſaid that the Euchariſt is true Bread, that Chriſt is in Heaven preſent corporally, and that he is preſent upon the Earth, only by Faith in the ſouls of the faithful who receive the Sacrament of his body and blood holily and worthily. But I ſhould have been ſure in the mean time to be ſtoned preſently, or elſe if that people had dealt with me more moderately according to the forms of their laws, I ſhould have been ſure to have heard pronounced againſt me a ſevere ſentence of death, at leaſt a condemnation without mercy to be kept in a dark hole of a Priſon, and there make an end of a woful life, in the middle of the Enemies of the Faith, who would have unmercifully lookt upon me with horror and execration: and thou didſt not give me, O my God! at that time the ſtrength and the conſtancie wherewith thou hedgeſt and cloatheſt thy Martyrs.

I preached again afterwards ſome Sermons, wherein I avoided as much

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as I could to speak of matter of Controversies; at last, finding my self not strong enough to make a publick profession of the gospel in the middle of the Enemies of the Faith, I took a resolution to go dwell in a Country, where I should be free to profess openly the purity of the Word of God.

§. 2. *The difficulties I suffered and the oppositions I had to overcome.*

I Was to sustain for that several combats, and to overcome several difficulties: I found my self in a very honourable establishment, very convenient for a sure entertainment, for study and for the Society of learned men and persons of quality; all my superiours loved me; I was very acceptable to all my fellows; men both old and young earnestly sought to be acquainted and to converse with me; every body treated me with very much esteem and honor; I could not forbear to hear my friends saying, that the people were well edified with my Sermons; those of my Superiors who came

came to hear me were obſequious enough to flatter me; and though I ſuppoſed the commendations which were given to me to be ill grounded, yet I could not forbear to receive from them ſomewhat of vanity: Alas! ſaid I with my ſelf, altogether thoughtful, I ſhall be engaged to leave all my friends, to forſake all my kinſmen; may be I ſhall be reduced to ſuch a condition that I ſhall have no proviſion nor ſecurity for the things of this preſent life: I ſhall be called a Heretick and Apoſtate; they will forge againſt me all that can be imagined of injuries and ſlanders; thoſe of my friends the moſt zelous for the Church of *Rome* will believe that they do a great ſervice to God, in curſing me with all kind of woes and curſings; my own Mother will look upon me as a monſter, ſhe will curſe a thouſand times the day wherein ſhe brought me forth into the world, and I ſhall hear from her every day that ſhe is dying with the diſpleaſure and the troubles ſhe ſuffers upon my account.

Then it was I had need to call up all my reſolutions, all the attractions and the

the charmes, which grace made me feel in my heart to counterbalance the inclination of nature, and to overcome all its powerful impressions: there was need to oppose God to the flesh and blood, grace to nature, and my salvation to all my natural satisfactions.

§. 3. *The reasons which I thought upon in my mind to defer my conversion.*

I Will not blush to confess here my weaknesses, I tottered, I sought after reasons and pretenses, to stay in the profession of the Roman Church, which I knew to be the true *Babylon*, and I thought I had found some. It is not the will of God, said I, that a man should abandon himself evidently to be starved; we are not masters of our lives, God made us but Guardians of them, and we cannot expose our selves to death when we please: I cannot husband the ground; I was never taught any trade to get my living; I cannot in *France*, after I have been a Priest, profess the purity of the Gospel, without

making me guilty of a crime of high treason in that kingdom; I shall be obliged to remove from thence into a strange Country, and there dwell without Friends, without acquaintance, and without any help to live; and is not that to destroy ones self without any order of God, and tempt his Divine providence? I will live in the Church of *Rome* as if I was not of the Church of *Rome*; the Saints live in the world, as if they were not of the
(*a*) 1 Cor. 7. 31. world; (*a*) they use this world as not abusing it; I will profess in the bottom of my heart the purity of the
(*b*) Joh. 4. 24. Gospel; (*b*) God is a spirit, I will worship him in spirit, he will be satisfied with my good will; I will protest before him every day secretly in the bottom of my soul, that I abjure and forsake all the errors of *Rome*, and that I do not intend to be partaker of all the Superstitions which it is stuffed withal; I will never preach but matters of Morality, I will never speak in my Sermons either of the Transubstantiation of Christ in the Sacrament, or of the Invocation of Saints, or of worshipping Images, or of the infallibility

libility of the Pope in making Articles of Faith, or in canonizing whom he pleases, or of Indulgencies, or Purgatory; since I know manifestly that they are errors, which the Popes have devised as means to get mony by, which have no foundation in the Word of God; when I shall be obliged to bend by knees in the presence of the Sacrament, I will lift up my spirit towards Heaven, to direct my worshipping to Jesus Christ the Everlasting God full of majesty, who reigns there in the midst of his Angels; at last when I shall be obliged to say the Masse, could not I rid my self of that function as of a meer ceremonie by which a blinded people has used to worship God? and could not somebody imagine all the turnings and walkings of the Mass not to be much more criminal before God, than *David's* dancing and leaping, when he danced before the Ark to honour God Almighty his Majesty? Is it my fault if the people will be deceived? and will not have their hearts opened to the Purity of the word of God? Can it be possible

that God ſhould ask of me an account of the Salvation of thoſe men, who will ſtubbornly follow errors, and who are all diſpoſed to tear me in pieces if I dare publiſh the truth? Am I better than I know not how many learned men, who live in *France*, who know wery well the errors of *Rome*, who notwithſtanding continue in the communion of that Church? Am I better than a great many Doctors of *Sorbon*, who are perſwaded that the Church of *Rome* is fallen into a multitude of Errors and Corruptions, even as many of them have often declared to their friends? Am I better than ſeveral Biſhops and Archbiſhops of *France*, who ſuppoſe themſelves equal in every thing to the Biſhop of *Rome*, who do not repute his decrees to be of an infallible determination? In fine, am I better than all thoſe Gentlemen, who compoſe that famous Society of *Janſeniſts*, who are almoſt all the moſt learned writers, the rareſt men and moſt witty in all that kingdom? Am I better, ſaid I, than all thoſe excellent men, who are accounted even among the Papiſts as if they

they were perſwaded of all the truths of the Proteſtant Church, whom the Papiſts themſelves accuſe as if they intended to eſtabliſh the purity of the Goſpel, to aboliſh thoſe pretended Sacraments newly found out by the Church of *Rome*, who are lookt upon as if they intended to introduce into that kingdom, prayers in a vulgar tongue, overthrow the Superſtitions of the Maſs, and deſtroy the obligation of the ſecret confeſſion unto a Prieſt? For thoſe Gentlemen, for all that they know evidently the errors of *Rome*, do not forbear to ſay the Maſs, to preach, to write Books even in the matter of the Euchariſt for the very doctrine of *Rome*, to adminiſter the Sacraments after the form of that Church, and more than that, they Dedicate their Books to the Pope himſelf to dazle the people, and to make as if they would have acknowledged his juriſdiction, and his Authority. If ſo be that all thoſe excellent and learned men do diſſemble, may not I diſſemble with them? if they do deceive the people, may not I deceive them alſo?

and

and perform but outwardly all the functions they expect of me?

§. 4. *God makes me underſtand, how great ſin it is to withſtand the Holy Ghoſt, and ſo makes an end of my converſion, and brings me out of the Communion of* Rome.

THeſe thoughts brought me into ſuch a condition, that I was very near ſtaying ſtill in the Roman Church; the mind which one may have to live in quietneſs and ſecurity in the middle of his friends and kinſmen, among a people of whom he is almoſt worſhipped, was a mighty prejudice which hindred me from diſcovering the error and falſehood of all thoſe conſiderations. But at laſt the grace of God did perform its uttermoſt endeavour to take me out; I underſtood that God is Truth, and that lying and diſſimulation have no other Father than the Devil. What! ſhall I ſpend all my life in ſeducing the people, in perſwading them what

I do not believe my ſelf? Alas! thoſe good people will think that I ſpeak from my heart, that I preach the will of God, that I declare to them his heavenly orders, and I all the while ſhould be but the inſtrument of the Devil?

Thoſe, who have no convenient time, nor opportunity to inſtruct themſelves in the Holy Writings, becauſe they are treaſures which the Pope has hidden from them, will come to me to take advice upon their doubts. I ſhall perceive ſometimes in thoſe innocent ſouls the rayes of Grace, which is pleaſed to work ſometimes mightily in the ſimpleſt Conſciences, as the Sun on the untilled lands, ſhall I then withſtand the Spirit of God? deceive the ignorant with a lye coloured with ſeveral Sophiſmes to ſuffocate ſpringing truths which Grace would have produced? ſhall I ſay that God doth ſpeak this when God doth not ſpeak it? and ſhould not I be the moſt wicked in the world to abuſe thus and deceive men, who ſhould come to me with ſo much of innocency and ſincerity?

rity? The examples of all those learned men whom I proposed to my self just now, signifies nothing to answer at the great tribunal of God's severe Justice: their sins will not be an excuse for me. I thought then I heard all the maledictions (a) which God has pronounced against the false Prophets who seduced his people. And what doth a Priest who says the Mass in the Roman Church, and who is fully perswaded of the truth of the word of God? doth he not cause the people to believe that there is no bread in the Sacrament? that the bread is Transubstantiated into the body and blood of Christ? is not such a Priest guilty before God of all the Idolatries of the people and of all their errors, *&c*?

(a) Jerem. 14. 15. Ezech. 23. 6.

Those last hindrances being overthrown, after Grace had overcome the shifts which my natural inclinations had before devised, I took the resolution to forsake entirely the Church of *Rome*, and to retire into some country where I might freely and publickly make profession of the purity of the

the Gospel: I did very well foresee, that I was to bid an everlasting farewell to all the satisfactions of this world, to take my leave of all the delights and recreations of the earth, and wait for nothing but crosses, troubles, sorrows and all kind of persecution from the Enemies of the Gospel: I did foresee that I undertook the greatest and most important business of all my life; but the hope of my eternal Salvation quickned me, and the inward comfort I felt in following the light of the Spirit of God made me undergo all kinds of troubles and difficulties.

Thus I went out of the Church of *Rome*: these are the means wherewith God Almighty has been pleased to work my conversion: such has been the goodness of God towards me, this is the fulness of his abundant mercies; not only he made me understand my errors, lightned my mind with the marvellous light of his Holy Word; but furthermore he drew me out of those errors by the Almighty strength of his arm; and brought me into a land full of light and truth,

a Church which is Jesus Christ's peculiar kingdom, where we disown, detest and abhor those impious and pernicious errors of the Church of *Rome*, those doctrines which are destructive of true Christianity.

The God of all mercies keep us in this Holy faith, and call home such as are willfully or ignorantly gone astray, and give them grace to receive the love of the truth, that the number of those, whom he has chosen from the beginning, may increase more and more to the Honor and Glory of his most Holy Name. *Amen.*

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*FINIS.*